

Christian Life

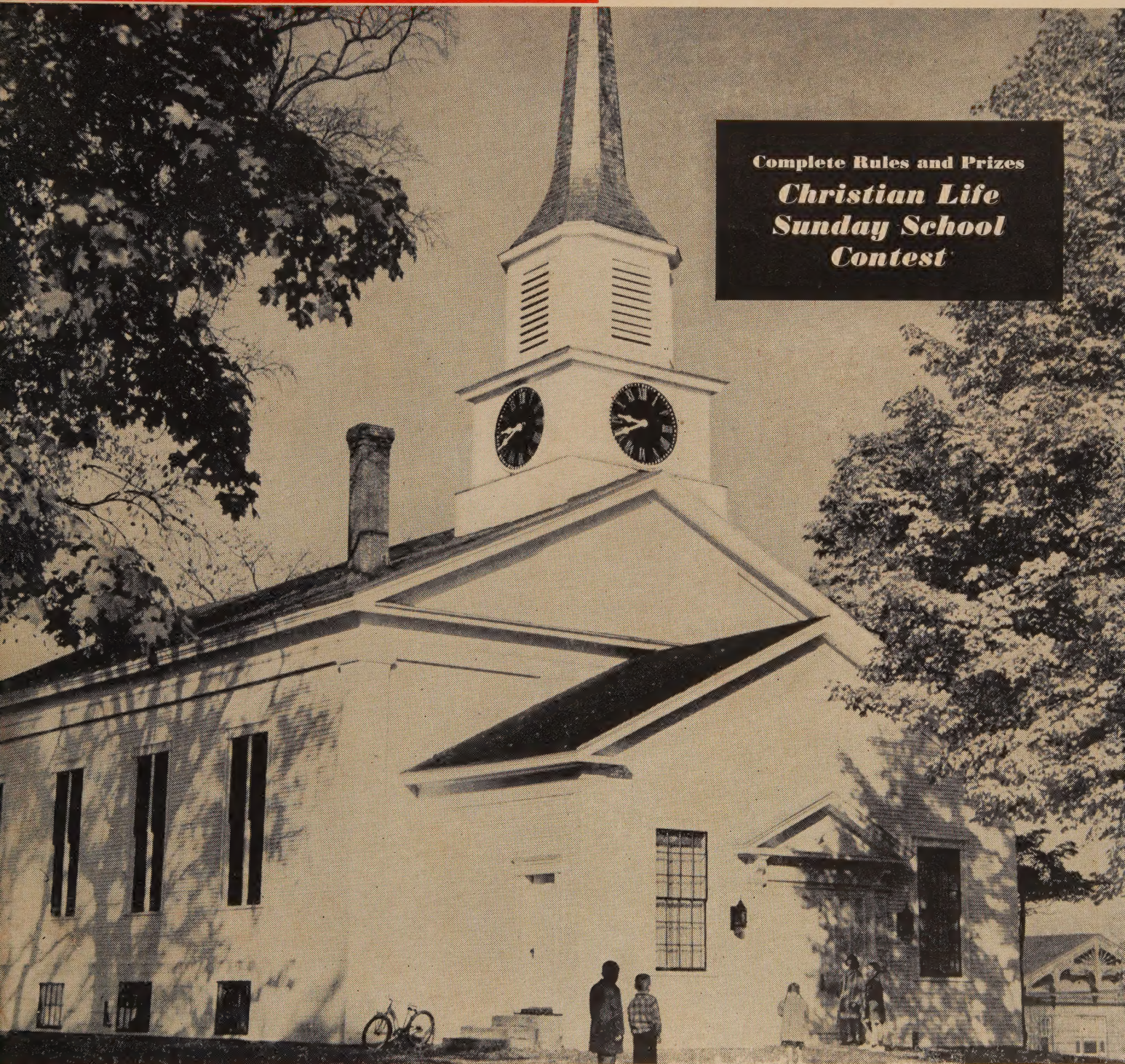
THE MAGAZINE FOR TODAY'S CHRISTIAN 25¢

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SEPTEMBER • 1951

869

Complete Rules and Prizes
Christian Life
Sunday School
Contest



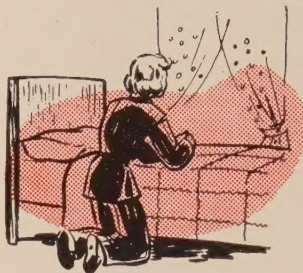
In the

NEWS

- ★ Revival Strikes Mennonites
- ★ Chiang Wants Bibles

GOD WORKS A MIRACLE

Red Prisoners Repent



Planned

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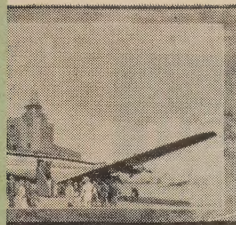
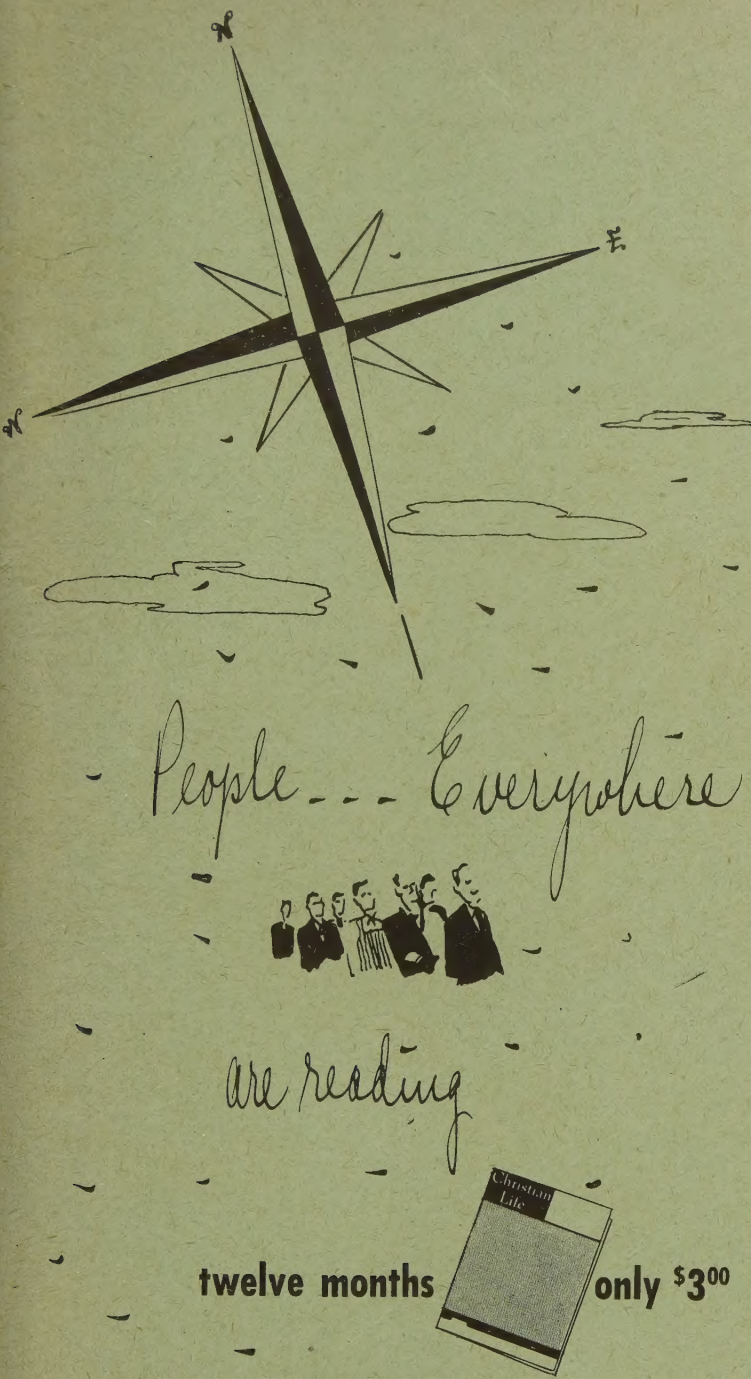
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In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

SEPTEMBER • 1951 Volume 13 Number 5

THIS MONTH

One day when Dave Enlow was handling publicity for the Orlando (Florida) Christian Business Men's Committee, he left a story on the city editor's desk. Suddenly remembering another news item, he turned back in time to see the editor toss his laboriously written piece into the wastebasket.



ENLOW

That incident, according to Dave, gave him the determination to learn to write.

As a result, he enrolled in two correspondence courses in journalism (one of them was CHRISTIAN LIFE's own Christian Writers Institute), pored over his publicity releases with more energy than ever and began to turn out articles for magazines (one of them, CHRISTIAN LIFE).

Dave's devotion to his new cause, plus his belief that the Lord actually was calling him into the field of Christian journalism, soon paid off. He was given the assignment by the *Orlando Morning Sentinel* and *Evening Star* to handle all their religious news.

How well he handled this job still is fresh in the minds of Orlando Christians, who rubbed their eyes with incredulity at amazing stories and glaring headlines in which the Gospel of Christ was clearly presented. Bible-preaching evangelism had never had it so good in Orlando!

From here, Dave moved up to a position on the editorial desk, where he occasionally handled special writing assignments. Meanwhile, however, the Lord was speaking to Dave. Somehow he felt he must get into full-time Christian work. And, he confesses now, he prayed that field might be Christian journalism.

That's why we take pleasure in introducing to CHRISTIAN LIFE readers this month our newly appointed managing editor: Dave Enlow.

Incidentally, Dave is one of six brothers, all of whom have been on various battlefronts around the world. Thanks to the faithful prayers of his mother, he believes, all returned without a scratch.

Today, one is in the ministry, one on the way to the mission field, one manager of a Christian book store, two in business and active in their local churches.

NEXT MONTH

"Our Shrinking Missionary World" will amaze you with its factual story of how open doors for the Gospel are becoming fewer and fewer. Read firsthand reports about the Red menace and its continuing threat to missionary endeavor. It's one of many thrilling missionary articles.

Meet "Jersey Joe" Walcott, new heavyweight boxing champion, in a photographic interview with Regional Editor Leslie Flynn. Is it true what the press is saying about Walcott's abiding faith in God? Read Flynn's firsthand account of this unusual Negro athlete and decide for yourself.

October's Blue Ribbon fiction feature, by Ruth Fullerton, describes the bitter battle of Guy Rockwell against prejudice. It's a timely tale of wounded pride healed by God's constraining love . . . and of a daughter's future saved in the process. Don't miss this heart-warming story.

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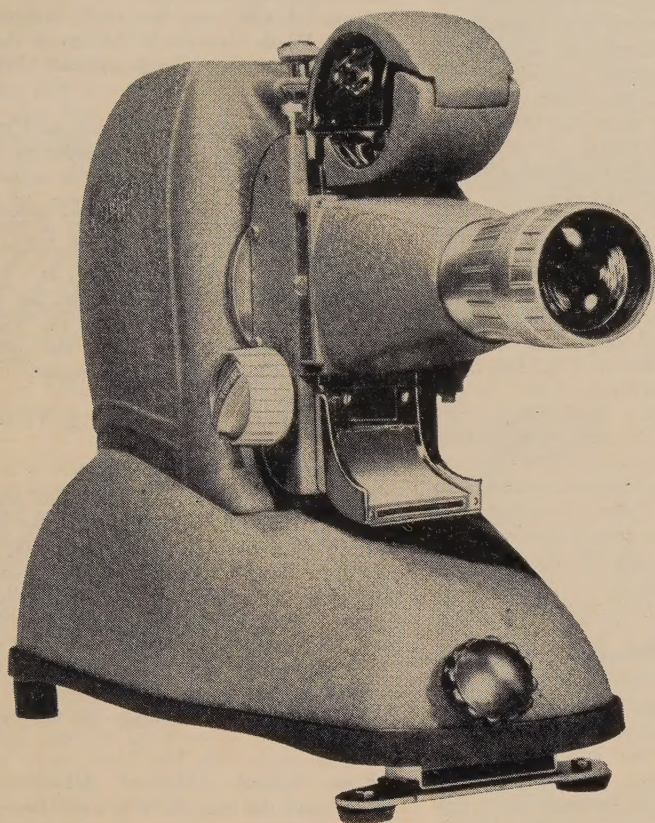
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CHRISTIAN LIFE
September, 1951

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Volume 13
Number 5

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Contrary Winds

After reading Grovenor Rust's review of the film *Contrary Winds*, we were quite disappointed in his negative comments. We think said film is one of the finest evangelical films yet produced. At every showing we have had decisions for Christ. We have had more decisions with this film than with any other film in our library... Philadelphia, Pa. HARRY G. BRISTOW, JR.
Christian Youth Cinema

Books

I have always associated you with dispensationalism. I didn't think that an a-millennialist would ever get his foot in the door of your in-many-ways-excellent magazine. But when I read the review of C. H. Little's book on Revelation, I blinked hard. I'm glad that *CHRISTIAN LIFE* is big enough of spirit to let a book reviewer say that perhaps the whole eschatological field ought to be re-examined... There are others of us, every bit as fundamental, who believe in the visible, personal, sudden, triumphant, audible and certain return of our Lord just as much as you do, though differently.
Smithville, Ohio. G. C. S.

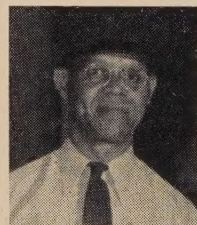
Geographical Representation

Sometimes I've felt like an outsider when I've read through the magazine because there is so much printed about the central part of the country, far away from New England. For instance, I've spent around two weeks of nineteen summers at a fine Christian camp at Ocean Park, Maine, which is one end of Old Orchard Beach. This name is never entered in your magazine, and still I've seen thousands of fine Christian people seeking the right Way of Life through courses and vacations at this camp.
New Bedford, Mass. ANNA R. JOHNSON

Misplaced Verse

Someone was asleep when you printed the article "This Redcap Tips His Customers." Since when is, "I am come that they might have life and that they might have it more abundantly" found in Matthew?

W. GEHMAN
Duluth, Minn.



REDCAP YOUNG

■ When we woke up, it was still in John 10:10!—Eds.

Signs and Wonders

Regarding the editorial "Fifty Years of Signs and Wonders," might I suggest that your very loose position on basic doctrinal issues is dangerous, unintelligent and most confusing... As to the photographic interview itself, it is one of the cleverest pieces of religious propaganda that I have ever read in a so-called nondenominational paper... To blame men like Dwight L. Moody, Billy Sunday, Wilbur Chapman, Gypsy Smith and even A. B. Simpson for the present confusion of the "tongues her-

esy" is nothing short of shocking. A. B. Simpson said concerning the Bible tongues, "this was the first of the pentecostal signs, and the first to disappear." How can the blessing of God rest on such deception? Yakima, Wash. RALPH M. HETRICK, Pastor
Ahtanum Congregational Church

* * *

I should like to commend you on *CHRISTIAN LIFE*. I say without hesitation that I believe it is the finest religious magazine published today. Your treatment of the various subjects close to the heart of fundamentalists in this day is not excelled. I like the various features such as "Fifty Years of Signs and Wonders" in the July issue, the report by Russell Hitt on "Christianity In Washington" and the article "This Red Cap Tips His Customers" and many, many others.
Memphis, Tenn. JAMES E. HAMILL

Missionary News Map

May I call your attention to your article "Medical Missions in Africa" in the May issue of *CHRISTIAN LIFE*? I note that the American Baptist Convention is not mentioned in the statistics... In Belgian Congo, American Baptists have five hospitals, twenty-five dispensaries; and last year performed 3,075 operations, treated 16,929 in-patients and 96,988 out-patients.
Centerville, S.D. EDWARD A. SORENSEN

* * *

Your subject "Medical Missions in Africa" and the map of Africa is a fine portrayal of what we need to know about that work. I agree that this story should be put before our people again and again. However, this study of medical missions in Africa is by no means complete and leaves out a large number of fine missions that are doing exactly the same thing that the fifteen missions whom you quote are doing. Therefore, I am taking the privilege of enclosing a list of twenty-six additional missionary societies that are doing a great work in Africa.

EUGENE R. KELLERSBERGER, M.D.
New York, N.Y.

■ *CHRISTIAN LIFE's* survey included only those mission boards which responded to its questionnaire. Thanks to Reader Kellersberger for naming these additional organizations doing medical missionary work in Africa: Assemblies of God, American Baptist Foreign Mission Society, Berean Mission, Christian Missions in Many Lands, Congregational-Christian and United Church of Canada, Friends Africa Gospel Mission, Immanuel Mission, United Lutheran, Methodist, Methodist (Wesleyan), Mission Philafricaine (Swiss), Missionary Church Association, Presbyterian Church in U.S.A., Church of Scotland, Protestant Episcopal, Regions Beyond Missionary Union, Sudan United Mission, Swedish Mission, Unevangelized Fields Mission, Unevangelized Tribes Mission, United Christian (Disciples).—Eds.

* * *

We shall soon complete six years of translating the Good News in Spanish, Eng-

lish and Yiddish over stations CMCQ 1420 kc longwave, and COBQ 9235 kc short-wave on the 32 meter band, each Lord's Day at 6 P.M. from Havana. This program, "The Message of the Christian Jew," is sponsored by the American Board of Missions to the Jews of New York City. We have reason to believe it is getting behind the Iron Curtain and into Central European countries on the short wave frequency. A Jewish lady in El Salvador, C.A., wrote saying that as a result of hearing the broadcast she has received the Savior as her Messiah and Lord.

Havana, Cuba PAUL H. WILSON

Christian Education Today

I wish to express to you my appreciation for the June issue of CHRISTIAN LIFE. I also wish to express congratulations for the excellent reporting of . . . Christian education which appeared in this particular number.

DR. WOODROW I. GOODMAN, Pres.
Mishawaka, Ind. Bethel College

* * *

As a regional editor in the Midwest I try to keep abreast of the progressive movements in evangelical Christianity. I have always felt, however, that the problem of Christian day schools . . . was one that did not concern me. We live in a somewhat remote section of the country, our public schools seemed adequate and, frankly, the matter of day schools had always looked to me as a duplication of expense and effort. I must admit that I was somewhat prejudiced against them as I picked up the June issue and read the photo story on Betty Tolsma by Lloyd Hamill and the "Who's Who of Christian Education." By the time I finished those two accounts, I found that my former views were shaken. By the time I finished the issue, I came to the conclusion that this matter of Christian day schools is one that should be of vital concern to Christians everywhere.

Aitkin, Minn. BERNIE PALMER

* * *

You did a magnificent job on the Christian Education number in CHRISTIAN LIFE. We appreciate your putting the weight of your magazine behind this movement. As yet, too many Christian people look at Christian schools merely as a means of escape instead of as an implementation of the command of God as given in Ephesians 6:4.

Cambridge, Mass. ISAAC H. THIESSEN

* * *

In regard to Christian education I would greatly appreciate it if Bible institution leaders could have it called to their attention that every such school should have and emphasize a course in basic principles of carpentry.

McGrath, Alaska W. E. PIKE, JR.

Waiting Room Witness

We are ordering a new subscription to CHRISTIAN LIFE for our doctor's office. . . . We do want to ask the Lord to use such a testimony in the lives of many while they wait long hours to see the doctor.

MRS. PAUL R. ABBOTT, JR.
Barrington, N. J.

Earlier Than You Think?

Leslie Flynn's article, "It May Be Earlier

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Than You Think" (May, '51) was very interesting. True, it may be earlier than we think, but most Christians today are not aware of just how late it is. Articles in your magazine should awake us all out of our lethargy to work as never before, for "It is later than we think."

Richmond, Maine WILFRID C. MELOON

* * *

Congratulations on "... Earlier Than You Think." What an oasis in the desert of so-called Bible prophecy! I was disappointed that more was not said on the main thought, but was glad and surprised that you would even print an article such as that when our fundamentalist world... [is] so steeped in sensationalism.

REV. MARVIN S. PROCTOR, Pastor
Reedsburg, Wis. First Church of God.

* * *

Just a note to praise the article, "It May Be Earlier Than You Think." Author Flynn gave a very timely message that I believe was God-sent. We know that many will disagree with what was said simply because it will upset their apple cart. I felt as I read the article that the author was as concerned as any preacher could ever be with the coming of Christ...

REV. CHARLES L. FREED, Pastor
Sheboygan, Wis. Church of God

Good News to Europe

I see in the July number where a plane is on the way to send missionaries to Europe. It's high time to do something to renew the Reformation over there. Other powers have had the upper hand too long, and what a mess most of those countries are in. We ought to send some of our best evangelists over there...

C. A.

A Personal Word

I look eagerly for the short "Personal Word" column contained in each one of your magazines. I especially pray that God will use this column to interest readers who have not yet found Jesus Christ as their Savior.

MRS. LUCILE W. LAURIAULT
Pucallpa, Peru, S.A.

* * *

... Your invitation to accept Him as Savior is something I've never before seen from the editors of any Christian magazine. To me this is the best thing in your paper, because it is of foremost importance. It is worded so clearly—direct and with such a challenge, offering your help at the end.

MRS. R. LINN BERNHARDT
Salisbury, N.C.

Bouquets

Recently while visiting the Salvation Army here in Fairbanks, Alaska, I picked up a copy of your magazine. I have read many Christian publications, but I honestly believe your magazine is tops. I sat down and read this copy from cover to cover without stopping. It certainly is the magazine for born-again Christians.

SGT. HAROLD F. BERMELE
Fairbanks, Alaska

* * *

From my own point of view, I feel that CHRISTIAN LIFE, its set-up, articles and editorial policy is the complete answer to

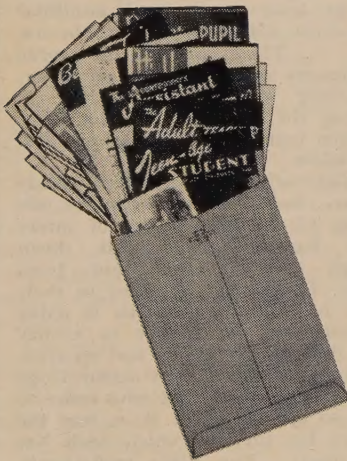
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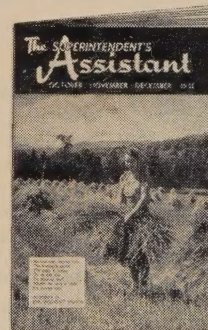
To write interesting and useful Sunday School quarterlies and papers is an important life aim of the writers of the Word of Life Sunday School literature. In fact, these writers like their work so much that the five o'clock quitting bell means little to them—a large portion of their leisure time is given to research and study.

But they also realize that research and study are not enough. Prayer plays an important part in their preparations to write. First they meet to pray together in the morning before work begins, and then many times during the day they bow their heads in prayer, asking for divine guidance and help in the preparation of lessons and stories.

You can tell that these writers are devoted to their work when you examine the literature they write. You will see by the logical order of the lessons and the intelligent sequence of the stories, that they have studied. You will notice that their factual information is accurate and will realize that they have done intensive research. And you will recognize that here is literature that has deep spiritual insight. You will find that this material is true to the Bible, loyal to Christ, fundamental and full gospel.



You can see these materials for yourself by sending for the special packets of samples we have prepared for you. They are valued at \$2.25 apiece and contain one departmental teacher's manuals each (the lessons follow the N.S.S.A. outlines) workbooks, picture papers, lesson leaves, etc. Simply fill in the coupon below and you will receive the packet by return mail—without obligation, of course.



In the "Superintendent's Assistant," a unique quarterly for Sunday School superintendents, you will find plans for each Opening Service of the quarter. In the "Scrapbook" section are poems, poster suggestions, Sunday School news, announcements of important meetings, etc.

Three monthly Workers' Conference Suggestions are supplied with complete programs, and three missionary stories are given. Check the coupon below, and this quarterly, too, will be sent to you.

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—*The Sunday School Times*

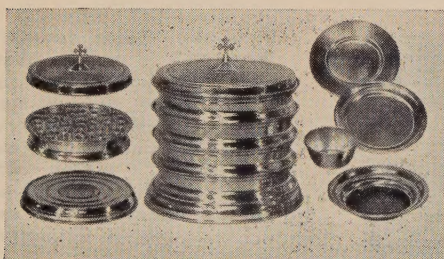
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Christian journalism today. We appreciate your magazine very much and get many suggestions from it.

TREVOR R. SHAW, Editor
The African Challenge

Lagos, Nigeria, W. Africa

Reverence in Church

I so very much enjoyed the article in the last issue, "Reverence In Church," that I dashed right over town and sketched the exterior of our edifice to be transferred to flannel. Not only is it a splendid idea for pre-DVBS activities, but for almost any Sunday in the year.

Horseheads, N.Y.

ERMA A. THOMAS

Now Is the Time . . .

to mail your Sunday school's entry for the fourth annual CHRISTIAN LIFE attendance contest. Hundreds of schools have written of the blessings they received from the contest in other years. Join them in 1951.

Request

From a humble start, we have organized the Dunlap Community Church. . . . Despite many blessings, we have need for a church bell to ring out over the valley to call the people to worship on Sunday morning and to bring others to know the Christ and His saving grace. . . . The bell need not be large or new but just a bell. We could even purchase a bell if you know of one and it isn't too expensive. If one were donated, we would be happy to pay the shipping charges. Our members unite in prayer that you may be able to help us fill our need, for we ask it in Christ's name.

Yucaipa, Calif.

HERBERT E. NOWAK

■ If you can help, contact Herbert E. Nowak, c/o CHRISTIAN LIFE Magazine, 434 South Wabash Avenue, Chicago 5, Illinois. Correspondence will be forwarded.—Eds.

So Many Words

I should like to know what underlying scriptural lessons was meant in "I Loved You Then"—or was it just so many words. . . . The story sounds as though it came from the pages of a true confession magazine and surely not CHRISTIAN LIFE.

Dodge Center, Minn.

IONE WILKINS

Latest Statistics

In the July issue of CHRISTIAN LIFE you had an article on Dr. J. Roswell Flower and stated that the Assemblies of God is the largest Pentecostal group. . . . The latest statistics give the Church of God in Christ as the largest and the one with the most rapid growth.

Worcester, Mass. REV. GORDON E. WATT

■ Our thanks to Reader Watt for this correction. Further investigation shows the size of the Assemblies of God as 275,000, while the Church of God in Christ has 300,000 members.—Eds.

Unbroken Pleasure

Have enjoyed unbroken pleasure and fellowship with your "best of magazines" almost since its very outset. Certainly, you have outstripped, to put it to puny adjective, any and all other "religious" periodicals of our time.

ROBERT C. GUGGENHEIM

Willow Grove, Pa.

Great Injustice

In your article "Europe Next Target for Missions" in the July, 1951, CHRISTIAN LIFE, you stated that in Western Europe there were 6,000,000 Protestants. I was amazed upon reading the figure. . . . Do you realize, sirs, that in Sweden alone there are over 6,000,000 Protestants; in Norway more than 3,000,000; in the Netherlands over 4,000,000; in Switzerland over 2,000,000; and in England, more than 25,000,000 Anglican Protestants alone (including regular as well as nominal attenders)! . . . Please, sirs, do not do the Western Europe Protestants such a great injustice as counting only a mere fraction of the total allocated church membership.

Philadelphia, Pa. GEORGE KENNEDY, JR.

■ We slipped. The World Christian Handbook, 1950, lists 115,916,828 Roman Catholics and 70,174,386 Protestants for Western European nations.—Eds.

Unique in the Field

As a librarian, I turn to the "Book Reviews" first, and I want to congratulate you on doing a unique piece of work in this field.

Columbia, S. C. SHIRLEY N. WOOD

Cooperative Baptists

The headline "U. S. Baptist Cleavage Broadens" is very misleading. My experience has led me to believe that Baptists are cooperating more than ever before. . . . It is particularly true of their cooperation within the Baptist World Alliance and its Commission on Religious Freedom.

New York, N. Y.

STANLEY I. STUBER

HOW TO BE "SAVED"

Today our world totters on the rim of total destruction. A slight nudge and the dogs of war will let loose a wave of annihilation which will wipe out whole nations . . . These are not the words of visionary religionists but of sober, calculating scientists—men who are directing the work on the atom and hydrogen bombs in laboratories across the nation.

In light of this predicament, thinking men and women everywhere are turning to the only source of safety which has proved reliable down through the ages—the Lord Jesus Christ. Overlooked by many in their search for happiness, Christ is today demonstrating His ability to answer man's longing for peace and security. He does this when men acknowledge Him as the Son of God who came to earth to die for them (i. e. pay the penalty for the sin which each has committed). The Bible explains it, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John 3: 16.

This is what is meant by being "saved." For it is better understanding of this subject, the editors of Christian Life suggest the reading of the entire Gospel of John. If you have further questions, we shall be glad to be of help to you. Address: To Whom It May Concern, Christian Life Magazine, 434 S. Wabash, Chicago 5, Ill. Your letter will be treated personally and in confidence.—The Editors.



Under a beautiful banyan tree, Hebrew and Gentile Christians study God's Word.

A Witness to His Kinsmen

by Virginia Venable

A HAPPY and practical answer to anti-Semitism is being demonstrated every week in Miami. It is the unique project of a Christian lawyer, C. Frederic Brown (Bill Brown to his friends) and his wife, who deplored the antagonism between Jews and Gentiles—and prayerfully decided to do something about it.

Brown has Jewish clients and other Jewish contacts. His mother, like most householders in Miami, helps to alleviate the housing shortage in the tourist season by renting rooms. She specializes in Jewish roomers, with the objective of pointing them to their Messiah. They invite Jewish friends to the Brown home for examination of the Scriptures, followed by an open forum to encourage better understanding between Jews and Gentiles. Gentile Christians who love and understand the Jew also are invited.

The program is followed by a social period on the lawn, under a beautiful banyan tree, where the hostess is assisted by Brown's sisters. Here, the timid Jew who had felt an urge to ask a question but could not muster the courage in open forum, can buttonhole his host, or someone else who knows the Word of God, and enjoy a quiet "give-and-take" unnoticed.

The Bible study is led by Brown or a visiting layman. Sometimes the flannel-graph is used to illustrate an Old Testament story. A brief passage in the Old Testament, read responsively, is followed by a related selection from the New, with practically no comment. Great freedom is allowed in the open forum. All seem to be on the same level, seeking to know what is written.

Young couples come and old orthodox Jews. A rabbi has attended a number of times. He remarked, "This is Gentile-Judaism!" A born-again Jewess and her daughter, who spent some time in a German concentration camp, attend. Two Jewish children have made profession of faith in their Savior-Messiah. One of these, a nine-year-old, exclaimed afterwards, "I always wondered how I could get to Heaven. Now I know. I'm saved."

The other evening, the wife of one of the elderly couples was heard to say to her husband with conviction, "We've just got to believe in Jesus!" Another wife confessed she believes. A Jewish young man at the close of one of these Bible studies exclaimed: "I want to tell the world what I have found!"

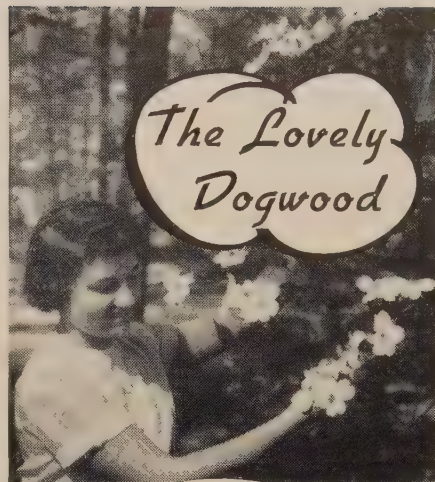
One evening Brown dared to take up the obnoxious taunt "Christ-killer," showing from Isaiah 53: 5 that the Messiah was "wounded for our transgressions" and "all we like sheep have gone astray;" that the Lord "hath laid upon him the iniquity of us all" and how "it pleased the Lord to bruise him." Then parts of the twenty-seventh chapter of Matthew, telling of the Roman participation in the trial and condemnation of Christ, were read, including the statement that "the Jewish leaders persuaded the multitudes to ask for Barabbas, and to destroy Jesus."

In the open forum, it was emphasized that the rejection of Christ was by Israel as a nation, though His disciples were Jews and the early church was largely Jewish. Christ's own statement was read, "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself." These passages of Scripture made a deep impression.

Twelve Jews of this group have made a profession of faith in Christ since last winter.

Lovers of Israel who pray for the Jews and give to missions to the Jews, but have made no personal expression of their interest, also might do well to invite their Jewish contacts into their homes to read and discuss the Scriptures.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."



The Lovely Dogwood

Top and Below, Bryan's beautiful campus and dogwood blossoms.

At all seasons of the year, the physical environment at Bryan Hill is surpassingly lovely. Beyond the lake sweeps a commanding view—the town of Dayton in the valley foreground, backed by range on range of rugged Tennessee mountains.

Each April, the bewitching southern dogwood punctuates the shadows of the campus grove with its white, red-splotted, cross-shaped flowers, truly signifying the blood-bought salvation for which Bryan firmly stands. Indeed, here's a school bathed in the atmosphere of full surrender to the Book of Books and to the Christ whom the Book reveals.

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Christian Life Plans Blueprint for '52

WHAT would you like to read in this magazine next year? Unique among Christian publications, perhaps, is the annual planning conference *CHRISTIAN LIFE* holds to determine the magazine's editorial platform for the following year.

Your editors feel a deep-seated obligation to keep our growing readership well-informed on latest developments in the field of evangelical Christianity. At the same time, we sense a responsibility to keep abreast of significant happenings in the nation and around the world to the extent that they affect and interest our readers.

Last year, you will remember, our editorial conference came up with the six-point platform for 1951 that you see in the adjoining column.

CHRISTIAN LIFE may have fallen short in emphasizing these six points. That is for you to decide. However, they have been kept first and foremost in the hearts and minds of your editors as each issue of the magazine is planned.

This year—September 10 and 11—*CHRISTIAN LIFE* is calling in its regional and departmental editors from across the nation to sit down with the editorial staff. Together, we will formulate plans and platform for what may well be one of history's most momentous years.

The complete staff of twenty-two writers and editors—probably the largest of any Christian magazine—will spend two full days in prayer and discussion, seeking God's leading on the publication's future.

Your interest in this fall editorial conference will go a long way toward determining the effectiveness of *CHRISTIAN LIFE*'s 1952 platform.

What can one small voice do?

May we suggest two things:

(1) Write us within the next few days, suggesting one or more possible points for our 1952 editorial platform.

(2) Make this particular editorial conference a daily matter of prayer between now and September 10, asking that God's hand will be manifest in every consideration discussed by the staff.

Out of these annual planning sessions have come many decisions motivated by prayer.

Last year, for example, *CHRISTIAN LIFE* sent Don Hoke to Japan as special correspondent. Surveying Christendom's outstanding open door at the time, Hoke came up with informative, challenging articles that stimulated much favorable comment and action on the part of you readers.

This year, in recognition of the great missionary need, *CHRISTIAN LIFE* has published a monthly missionary map, highlighting happenings on missionary fronts around the world.

Following this, the magazine sent John Huffman on a three-month tour of the Near East. He reported on Greece, Syria and Palestine (see "City of No Refuge," August; "Greece's Christian Statesman," March; "The Fall of a City," March; "Doctor in the Valley of Blessing," February).

Just recently, *CHRISTIAN LIFE* sent Bob Pierce to Korea as war correspondent.

Last month, Pierce brought you the dramatic story "Christians Triumph in Korea." In this issue, he describes the miracle of Korea—"Red Prisoners Repent" (see page 17)—a thrilling tale of God's mighty moving among Christianity's erstwhile enemies.

Perhaps the scene will shift in 1952. God alone knows the answer. But Christian people can prevail upon Him in prayer to so guide and direct in the planning of *CHRISTIAN LIFE*'s program for next year that the magazine not only will keep abreast of the times, but also will stay ahead and point the way for its readers.

That is our ardent hope and prayer as we face another editorial conference. Your part in this get-together can be vital. We trust God will burden your heart to pray with us and for us.

1951 Editorial Program

1. To facilitate world missionary operation by mapping significant field developments.
2. To develop a militant program of opposition to communism on every level.
3. To reaffirm the essentials of the Christian faith.
4. To stimulate an active program of evangelism for every believer.
5. To encourage the building of Christian libraries in the home and church.
6. To promote the Sunday school as the chief evangelistic arm of the church.

Those Who Remain

ENCOURAGEMENT for those who believe a true witness for Christ may possibly bear fruit in an apostate church group, were they to remain instead of leave, is found in Joseph C. McCauley's "Introduction" to Moody Press' re-publication early next year of the *Sermons on Our Lord's Passion*, by Frederick August Tholuck.

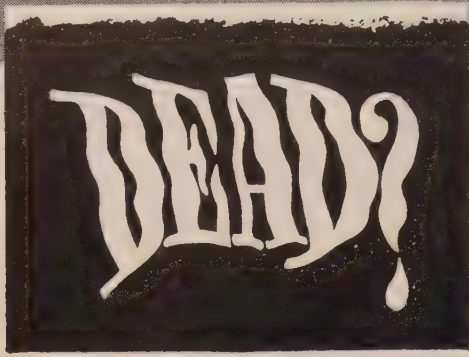
When Tholuck accepted a call to the chair of Theology at the University of Halle, he found a hotbed of rationalism. He was strongly opposed by his colleagues, including the great Hebrew scholar, Gesenius.

"The faculty had even protested his appointment to the Minister of Ecclesiastical Affairs. Tholuck's immediate predecessor was a supernaturalist, but secretly for fear of the rationalists, and out of a student body of 900, only five could be found who believed in the Deity of Christ. Yet such was the influence of this man of God that the complexion of Halle was completely changed and the university became a noted center of evangelicalism."

PICTURE OF SIGNIFICANCE ►

- In a chicken house filled with 5,000 birds, Lawrence Brunk prayed that the Lord would give him as many souls as he had chickens. Then this consecrated poultryman and his preacher brother, George, went into evangelistic work, using the money from Lawrence's business to buy needed equipment. Now the report comes from Lancaster, Pennsylvania (see page 33), that thousands in their Mennonite community have been either saved or brought back to Christ through their preaching. It appears that the Lord is answering a poultryman's prayer.





. . . *not that we can see*



In certain circles today, a curious story has gotten around. The nub of it is that the Sunday School is dead.

The Sunday School, so the story goes, has outlived its usefulness—is no longer necessary. It caters to the nice old ladies in lavender and lace who still want to teach, when for all practical purposes, *modern methods* must be used to win the youth.

Strangely enough, this fable has been bruited about in face of the fact that the Sunday School can look back upon an amazing history of successful evangelism.

Nearly two hundred years ago a man by the name of Robert Raikes first developed the Sunday School, and with it reformed the youth of Great Britain. Still later, Dwight L. Moody, one of the greatest evangelists of all time, employed it as the cornerstone of his evangelistic ministry in this country.

Today, J. Edgar Hoover, Chief of the FBI, has hailed the Sunday School as one of the greatest crime deterrents of our time. Billy Graham, perhaps the foremost evangelist of the day, has asserted that Sunday School is one of our greatest forces for evangelism in this hour. Meanwhile, Senator Charles W. Tobey, of New Hampshire, member of the famous Kefauver crime committee, asserts, "There is a greater need for effective Sunday Schools in our nation today than ever before in our history."

A conservative estimate would number into millions the children and young people who have been led to accept the Lord through faithful teachers in Sunday Schools. And the host of people living today who were first introduced to the Christian life in Sunday School would run into the millions.

Yet today there are those who would claim that the Sunday School has had its day and is now deceased.

Some whole denominations, we are told, have seen Sunday School attendances slump to such an extent that leaders have virtually written it off as a total loss. The Sunday School publishing houses of some of these de-

nominations, so the story goes, have seen such declines in orders that they have frantically re-organized their curricula, resorted to extravagant sales stimulants, and sought to intimidate member churches from using other than their own denominational literature.

In other churches Sunday School is disbanded during the summer months for lack of teacher and pupil interest. Clergymen in these cases are not unmindful of the youth of their churches. As a substitute for the Sunday School, some recommend junior church, socials, specialized youth organizations and other young people's programs—in themselves all good, but hardly a substitute for the sure-fire veteran evangelistic program for youth, the Sunday School.

Despite those who claim there is a bogey under the bed, we at Scripture Press know nothing of declining interest in Sunday School, of slackening attendances, diminishing teacher-and-pupil interest. We have never before had so many orders for the famous ALL-BIBLE GRADED SERIES of Sunday School lessons, the popular ALL-BIBLE VACATION SCHOOL material, the various visual aids and other Sunday School teaching helps. We are employing more people than ever before in our history. And we have bigger plans for expansion—new products, services and facilities—than we have ever known.

Sunday School dying? Not here at Scripture Press, where day after day visiting pastors, publishers, and Christian educators marvel at what God is doing through the Sunday School today.

Pupils losing interest in Sunday School? It may be true elsewhere, but we know nothing about it at Scripture Press. Quarter after quarter the demand for Scripture Press Sunday School lesson materials has mounted steadily.

Of course, it is true that we have retained the whole Bible as the basis for all of our Sunday School teaching materials. This has been true despite the fact that some publishers have felt that lessons should be pupil- or experience-centered. Indeed, we have kept the pupil clearly in mind, but we have insisted that lessons

should be first *Bible*-centered, above everything else.

Moreover, while emphasizing the pre-eminence of the Word of God, we have kept pace with the latest developments in educational methods. Our lessons are graded the practical, departmental way for the benefit of teacher and pupil alike. We employ—in fact, actually build into each lesson—colorful visual teaching aids.

In addition, we have felt that the whole purpose of the Sunday School is to win boys and girls, men and women to Jesus Christ, and then to train them through sound Bible teaching in the Christian way of life. Therefore, each lesson has these purposes clearly in view as its ultimate objective.

This type of approach to the Sunday School continues to pay off today for the users of Scripture Press materials, just as it has for the past eighteen years of our history.

Over in New Jersey, for instance, the pastor of a Presbyterian church was finding it difficult to maintain interest in the Nursery department of his Sunday School. He introduced the ALL-BIBLE Nursery Course and attendance doubled.

A Baptist pastor out in Ohio was having trouble finding Sunday School teaching material Biblically sound and acceptable to his teachers. That is, until he discovered the ALL-BIBLE GRADED SERIES of Sunday School lessons. He now reports that in the fifteen years of his pastoral work he has never seen such good results in his Sunday School.

A Reformed church up in Michigan was perplexed at the lack of pupil interest. Few children were studying their lessons, and even the Sunday School papers were left in the seats at the close of Sunday School. When the superintendent introduced Scripture Press lessons and Sunday School papers, problems vanished.

Then there was the superintendent of the Methodist Sunday School out in Iowa. Like many other Sunday Schools, this suffered from a summer slump. Someone told the superintendent about Scripture Press lessons. Now she reports that attendance even in the teen-age departments actually increased during this difficult period.

In another Methodist Sunday School out in Kansas, the superintendent reported that the Junior boys were so noisy and unruly that they disturbed the entire Sunday School. One of the teachers was given permission to try the ALL-BIBLE GRADED SERIES of Sunday School lessons. The boys became so quiet and attentive that other teachers clamored for the new lesson material.

In an Evangelical and Reformed church the teachers

were discouraged with the material they were using. A thorough study was made of Sunday School teaching material provided by various publishing houses. In the end the choice was Scripture Press.

Then there was the teacher up in Connecticut, discouraged by her lack of ability to reach her pupils. Someone told her about Scripture Press. After securing the permission of her superintendent, she introduced the ALL-BIBLE GRADED SERIES of Sunday School lessons in her class. The pupils responded enthusiastically. But more important, the teacher's whole attitude was changed by the helpful instructions which she received in her teacher's manual.

A community church in Illinois saw attendance climb from 160 to 237 within a year after introducing Scripture Press lessons. A Presbyterian church Sunday School in Maryland mushroomed from 60 to 162. A Baptist Sunday School in Indiana went from 150 to 225.

These are simply samples of what is happening in Sunday Schools using Scripture Press and the famous ALL-BIBLE graded lesson material. The point we should like to make is that the ALL-BIBLE kind of Sunday School is not dead—but alive and growing as never before in its one hundred years.

It is true that Scripture Press is one of the largest interdenominational Sunday School publishing houses to have developed a graded system of Sunday School lessons based squarely on the whole Bible. Still, we are but a part of a great ministry. We would not speak for other Sunday School publishers.

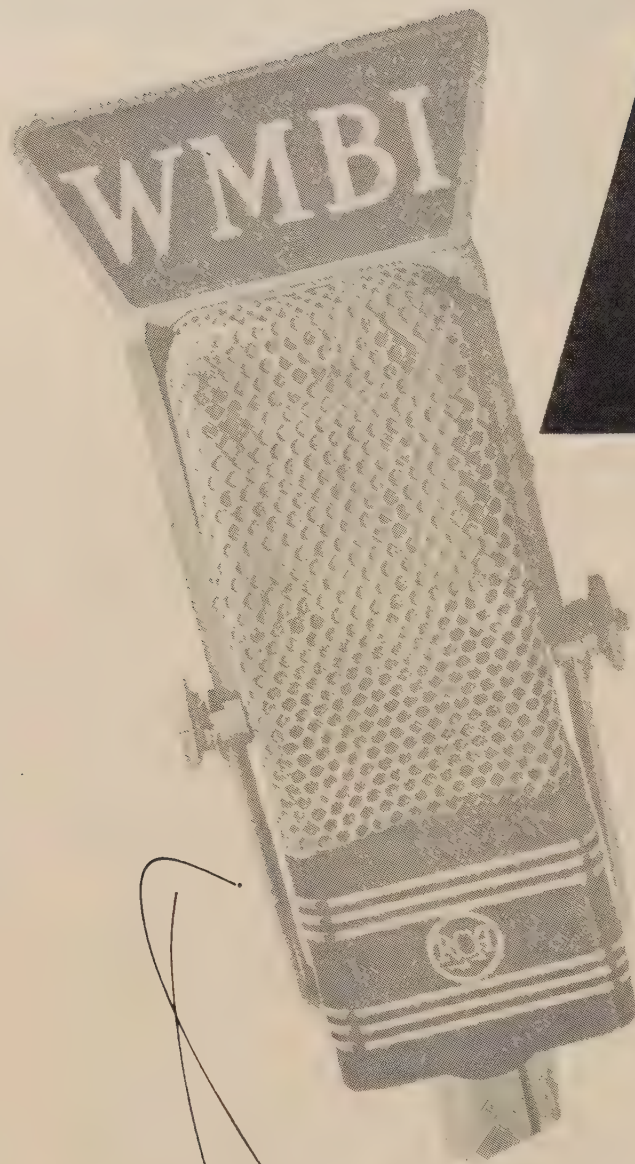
We would speak only for Scripture Press. We say only this—that the Sunday School is here to stay. Not so much because we are providing Sunday School lesson material—but simply because God apparently is not yet through with the Sunday School. For today He is using Sunday Schools—at least those using Scripture Press material, and we are confident some others as well—in a mighty way to the salvation of thousands of souls.

We are humbled by the fact. We are grateful also for this opportunity of serving those, who, like us, refuse to believe that the Sunday School is dead. We should be pleased to offer assistance to those who have been deluded by this unfortunate propaganda, or those who have simply wondered why their Sunday School has not been more effective.

Free for the asking is a complete package of fine booklets and samples. Send your request to SCRIPTURE PRESS, PUBLICATION SALES DEPARTMENT, 434 SOUTH WABASH, CHICAGO 5, ILLINOIS. Request the "complete sample and information packet CL91."

Be sure to read last paragraph.





The story of WMBI is a story of God's constant provision. In 1925 the first transmitter of this pioneer gospel station was installed as an act of faith, for there was no wave length available over which the new station could broadcast. Then, after months of prayer, an unused spot on the dial opened up, and WMBI claimed it.

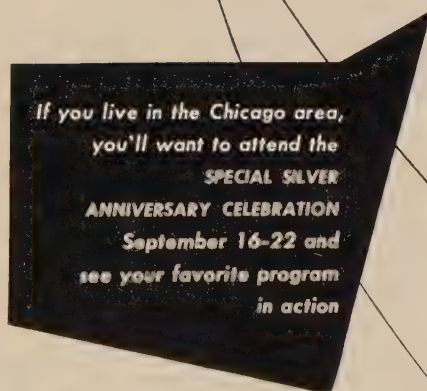
In 1928, a powerful new 5,000-watt transmitter was built, and in 1943 the Institute's new FM voice made evening broadcasts possible.

Today WMBI and WMBI-FM broadcast more than 300 programs weekly—the Radio School of the Bible and other Bible studies; the Home Hour for women; shut-in and missionary programs; continued story readings; the KYB (Know Your Bible) Club and other children's programs; sacred and classical music; newscasts; and such nationally known gospel programs as the Old-Fashioned Revival Hour.

Through the years God has marvelously used WMBI and its sister station, WMBI-FM. Countless letters are received telling how souls have been saved and Christians strengthened through the ministry of the stations.

One listener writes of how a whole family was saved: "WMBI has been a blessing to both me and my husband, who has not been a Christian very long. My mother was saved through WMBI 21 years ago, and through her prayers and faithful witnessing our whole family was saved."

Operated entirely for the glory of the Lord, these stations carry no paid programs, depending wholly upon the gifts and prayers of God's people to meet the heavy expenses of radio work. WMBI solicits your interest in proclaiming the gospel through the powerful medium of radio.



If you live in the Chicago area,
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SPECIAL SILVER
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see your favorite program
in action

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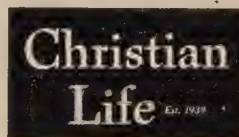
820 N. LA SALLE STREET, CHICAGO 10, ILLINOIS



Says Sen. Tobey, "... Sunday school occupies a strategic position."



Bob Cook believes it "a great opportunity for soul winning."



The Sunday School

Powerhouse of the Church

by **Andrew H. Jessen**, Scripture Press

Christian leaders in all walks of life agree. Through the years, thriving Sunday schools have been the means to healthy churches.

CHISTIANS today are faced anew with the tremendous potential of the Sunday school.

Almost without exception, churches that place strong emphasis on Sunday school are growing. Conversely, groups that neglect this vital phase of their ministry are fast becoming decadent.

Similarly, those few denominations which have recognized the value of Sunday school have increased in size far more quickly than other groups. For example, Southern Baptists, today's fastest growing denomination, upped their Sunday school attendance. As a result, churches grew from 6,761,265 in 1949 to 7,079,889 in 1950. They are second in size only to combined Southern and Northern Methodists, whose membership numbered

8,797,569 in 1949 and reached a new high of 8,935,647 in 1950.

The Assemblies of God, in the evangelical eye because of their Sunday school emphasis, claimed a total of 275,000 members in 1949 and 318,000 in 1950. They, too, are enjoying larger and more powerful church attendance as a result of up and coming Sunday schools.

Despite the gross neglect of the Sunday school by many large denominations, the few groups that are enthusiastic have proved its effectiveness. Scores of lead-

ers and laymen—Gil Dodds, J. Edgar Hoover, Henrietta Mears, William Ward Ayer, to mention only a few—have pronounced it the greatest channel for evangelism open to the church today.

Encouraging is the fact that thousands of churches all across America will set aside a week during this month to honor its achievements and inherent worth.

And during October, as the fourth annual CHRISTIAN LIFE contest gets under way, the schools themselves will launch an aggressive attendance drive to add thousands of new pupils to their rolls, hoping to top the aggregate increase of 106,546 pupils added by 640 schools in last year's contest.

This new awareness of the importance of Sunday school comes at a critical



To promote the Sunday school as the chief evangelistic arm of the church.

time. For the lack of Christian leadership noted by observers of the current evangelical scene can logically be traced to the decline of the Sunday school during the first half of this century.

All history gives evidence that as the church school has flourished or declined, family religion has waxed or waned. In fact, from its earliest beginnings, the church school, corresponding to our Sunday school, has been recognized as the ideal complement to family altars.

In the days of Moses, the Lord's command for all Israel was: "Assemble the people, the men and the women and the little ones, and thy stranger that is within thy gates, that they may hear, and that they may learn . . ."

That the church school was important in ancient Palestine also is shown in the teaching of the rabbis. They tell us that young Jacob, a good boy, attended Bible school while Esau, a bad boy, did not; that the victory of Deborah and Barak reopened Bible schools which had been closed by the Canaanites; that Samuel conducted Bible schools which continued till the days of Elisha; that wicked King Ahaz closed Bible schools in order to exterminate the religion of Moses; that good King Hezekiah not only fostered the system, but personally carried his two sons to synagogue school.

Himself a member of the temple school, Christ taught that children and the childlike were to be foremost objects of His people's care and that interlocutory teaching was the method by which His cause should be extended around the world. The effectiveness of this method was dramatically proved when, within 300 years, the entire population of the civilized world was nominally Christianized. And this because the early church stuck to Christ's own plan for child-reaching and child-teaching!

The religious *training* of any people has been attained and results of any great reformation made permanent only through a process of *teaching*—such as distinguishes the Sunday school.

Although the great reformation of the sixteenth century was brought about by preaching, none of the chief reformers felt that preaching alone would retain and build up new converts. Luther saw the need of a Bible school system. "Young children . . . are the seeds and the source of the church! . . . Christian schools must be established, for God maintains the church through the schools."

Calvin took a similar view, preparing lesson helps in French and Latin. Zwingli and Beza in Switzerland, Knox in Scotland, Cranmer and Ridley in England and Ussher in Ireland—all were alive to the importance of the church school to stabilize and increase the church of Christ. Just so far as this divinely commanded method of religious training was adopted and maintained were the best

IT'S HERE!

Complete Rules and Awards

for

THE FOURTH ANNUAL CHRISTIAN LIFE SUNDAY SCHOOL CONTEST

October 21—November 25

For the fourth consecutive year, CHRISTIAN LIFE magazine is proud to present its annual Sunday school attendance contest. In the past three years, an estimated increase of over 300,000 men, women, boys and girls have been brought within hearing distance of the Gospel of Christ through these contests.

Any Sunday school can win. Over \$5,700 worth of prizes have been made available, but they are incidental to the 30, 50 or even 100 per cent attendance increases which can be gained in *your* Sunday school!

See pages 41 to 48

fruits of the Reformation preserved and transmitted. Where there was lack in this direction, the spirit gradually diminished and faded away.

Present-day leaders also recognize this fact. Billy Graham, fiery young evangelist whose preaching has done much to make "revival in our time" a probability, asserts: "I am convinced that the Sunday school is the greatest single agency for teaching people God's Word, as well as a tremendous evangelistic force in its own right."

At the time of the introduction of the Sunday school in its present form in 1780, England was at a religious and moral ebb. One organizer said (*Hannah More's Memoirs*): "Of a parish of 2,000 persons, within three miles of the cathedral city of Wells, we went to every house in the place, and found . . . greatest ignorance and vice. We saw but one Bible . . . and that was used to prop a flower-pot." Of yet another village where she began a Sunday school, Hannah More said, "There were not any boys or girls of any age that could tell me who made them." Writers of every kind and creed characterize the eighteenth century as "years of spiritual famine."

It was the timely assuaging of that famine which proved a new beginning of good to the Christian world. A lover of children, as well as a philanthropist, journalist Robert Raikes became conscious of neglected youngsters turned loose on the streets every Sunday. Poor children worked throughout the week for a meager livelihood; Sunday was their holiday.

When he heard complaints of the rowdiness of these Gloucester slum "savages," instead of calling the police, Raikes rented a room and began to educate them at his own expense.

Despite opposition from the clergy, who decried his Sunday school as a desecration of the Sabbath, many influential people came to his support. By the time he died in 1811 he had lived long enough to see Sunday schools established throughout England, with an enrollment of 400,000. As an evidence of his love for children, his will stipulated that every child attending his funeral should be given a plum pudding and a shilling! It hardly need be pointed out that this new interest in reaching youth with systematic scriptural teaching induced a larger interest in the world's religious needs. This led to a foreign missionary movement to evangelize the world. Less than twenty years after the beginning of Raikes' Sunday schools, Britain had founded both the London Missionary Society and the Church Missionary Society to promote the Gospel in foreign lands.

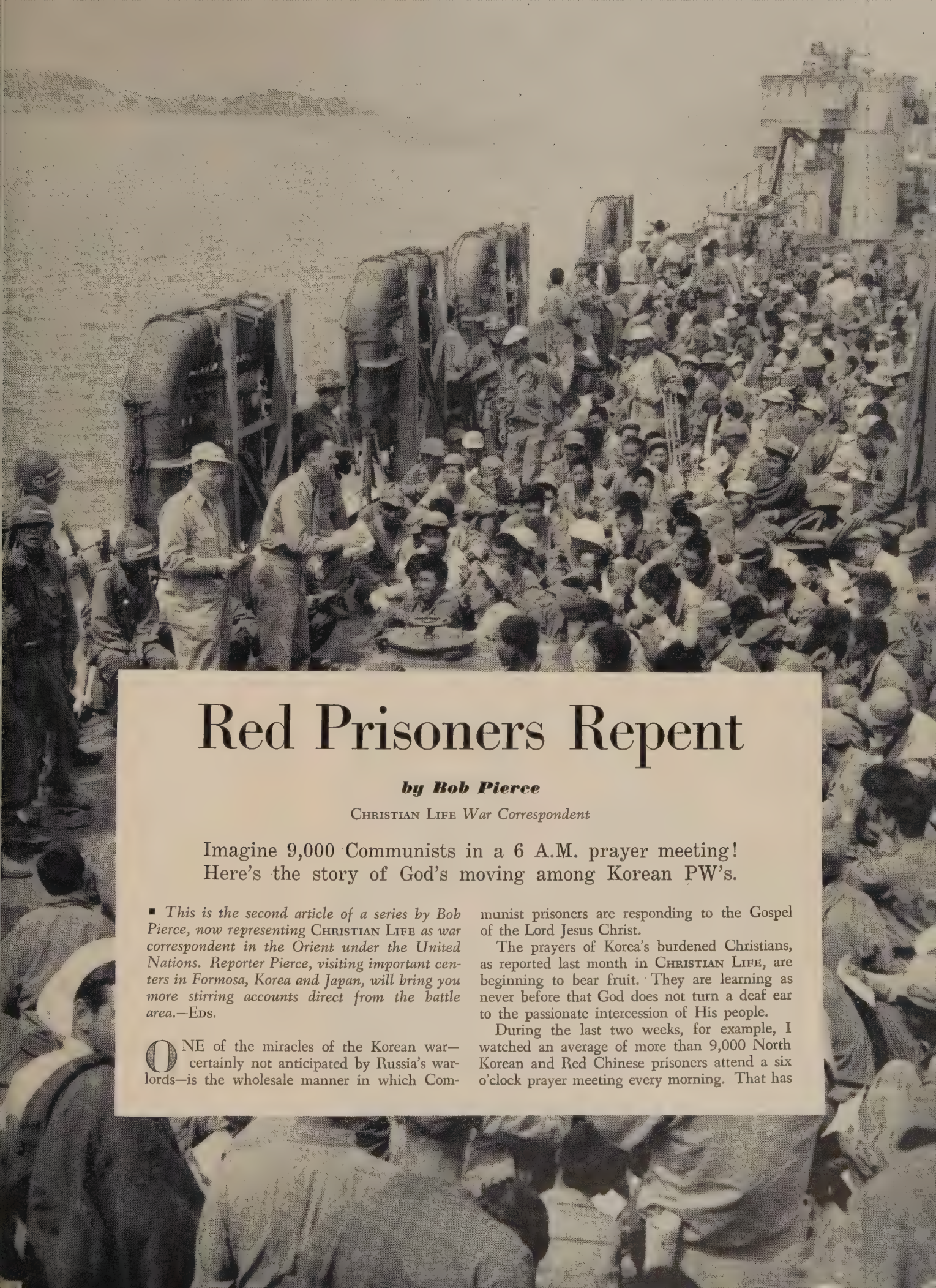
Spreading across the Atlantic, the Sunday school was introduced as a practical power in the American community. Unbelief and error had swept the established colonies, and a flood of godless immigration threatened the extended border population. It is difficult to comprehend the change the Sunday school wrought in America and the advance made when Bible knowledge became available to both children and parents.

One girl in old Connecticut learned of the Savior, came out from her family and confessed her simple faith in Christ. Learning of Sunday school beginnings in New York City, she gathered a class in the balcony of her church. Deemed a desecration of God's house, the class was ousted. She moved to a neighboring school, but public sentiment secured her exclusion there. She tried again on the church steps, and subsequently gained enough respect to permit her a place in the church balcony. Her Sunday school had won the right to live, and her family followed her into the church fold.

She became a missionary in Ceylon; three of her sisters also became missionaries; a brother died just as he was entering the ministry; another went West to establish a church and Sunday school. Her daughter labored as a missionary's wife, also, and when she died, left two sons to the Christian ministry. Fifty years after the church had banished her, it paid a glowing tribute to her memory. For Mrs. Myron Winslow was only the first of twenty-six to go out from that school into full-time Christian service.

A choice item from Boston, 1855, tells about a young Sunday school teacher named Edward Kimball, who dropped into a shoe store where one of his class

(Continued on page 67)



Red Prisoners Repent

by **Bob Pierce**

CHRISTIAN LIFE War Correspondent

Imagine 9,000 Communists in a 6 A.M. prayer meeting!
Here's the story of God's moving among Korean PW's.

■ *This is the second article of a series by Bob Pierce, now representing CHRISTIAN LIFE as war correspondent in the Orient under the United Nations. Reporter Pierce, visiting important centers in Formosa, Korea and Japan, will bring you more stirring accounts direct from the battle area.—Eds.*

ONE of the miracles of the Korean war—certainly not anticipated by Russia's warlords—is the wholesale manner in which Com-

munist prisoners are responding to the Gospel of the Lord Jesus Christ.

The prayers of Korea's burdened Christians, as reported last month in *CHRISTIAN LIFE*, are beginning to bear fruit. They are learning as never before that God does not turn a deaf ear to the passionate intercession of His people.

During the last two weeks, for example, I watched an average of more than 9,000 North Korean and Red Chinese prisoners attend a six o'clock prayer meeting every morning. That has



While the early morning mist envelopes the surrounding hills, hundreds of Korean prisoners gather at 6 A. M. for a prayer meeting.

Army chaplains and missionaries alike are astounded at this outburst of genuine, Holy Spirit-led revival being experienced by Communist soldiers like those below.



been going on for many months. In a partial census of some 300 prisoners, two out of three have professed conversion since imprisonment four months ago.

In one area alone, spiritually hungry PW's have organized eleven Bible institutes. More than 300 eager students, in a camp with only 115 Bibles, were memorizing Scripture by the chapter and pumping amazed teachers with question after question. One prisoner memorized fourteen chapters of Matthew the first week he received a Testament.

The schools are staffed entirely by evangelical pastors and laymen who were picked up with the Communist army, hence are classified as Red prisoners. All have had personal tragedies in recent months that would crush the ordinary person. Instead, they rejoice and say with Paul, "I would have you to understand, brethren, that the things which have happened . . . have fallen out rather unto the furtherance of the Gospel."

Even though their anti-Communist sympathies have been proven, these teachers are kept in prison camps because of the refugee problem and also because of the fact that their homes still lie behind Communist lines.

With no special privileges or inducements, prisoners attend school sessions four hours a day. In their own tongue, they sing such hymns as "Onward, Christian Soldiers," "Alas and Did My Savior Bleed," "Nothing But the Blood of Jesus" and their favorite, "Jesus Loves Me."

But school activity is not enough for them. Beginning at dawn, one camp holds six prayer meetings simultaneously.

Between 1,500 and 2,000 men comprise each group, and they are led by consecrated song leaders with choirs of twenty to fifty enthusiastic believers.

Chaplain Harold Voelkel and I have addressed three to four thousand prisoners in one-hour services at various times. The men sit reverently and with genuine interest as the Gospel is proclaimed. The chaplain is doing one of the most effective bits of missionary work in the world today. On one Sunday I watched him supervise eighteen services, with attendance ranging from sixty to 9,000. He preached four times that day.

Other men are active in the work, too, as the roster of Red prisoners continues to multiply. Chaplain Earl Woodbury, former missionary to China and Korea, preaches to crowds of 4,000 and more Chinese Communists day after day. I had the joy of visiting an officers' area with him, where 900 thoroughly indoctrinated Chinese Reds heard the Gospel and, almost to the man, raised hands heavenward to ask prayer that God might deal with them in mercy and bring them to His Son, the Lord Jesus Christ.

Far-sighted, evangelical Army chaplains are realizing the spiritual opportunity that lies before them. Colonel Ivan L. Bennett, Chief of Chaplains for the Far East, has been especially helpful in opening doors for the preaching of the Cross. Quite a few missionaries in Korea, awake to the times, joined the chaplaincy and are being used mightily.

In the final analysis, however, the victory belongs to the gallant Korean Christians themselves. They have prayed through. God is beginning to give the increase. The chaplains supervise and preach, but this movement of the Holy Spirit was born in the hearts of the Koreans.

In the midst of the awful devastation, God is working mightily among the 167,000 Communist prisoners. Army officers and missionaries alike are astounded at the spontaneous outburst of Christian evangelism among these erstwhile enemies of the Gospel.

Surely, here is ample evidence that God is still on the throne. Communism fashioned this war to destroy Christianity, among other things. Prayers of God's people, however, particularly among Korean citizenry, are proving the truth of the second Psalm: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." God is taking the Reds' own war and using it to spread the Gospel to thousands who never would have heard behind the Iron Curtain.

Christians in America, as never before, should praise God for the victory He is fashioning in Korea among Communist prisoners. At the same time, we should ask Him to continue to expand the ministry of chaplains, native pastors and lay leaders in this war-torn land. END



In addition to attending prayer meetings, prisoners of war meet every day in a tent set aside as a Bible institute, where they diligently study the Word of God.

Signs in front of this tent indicate that it, too, is used as a Bible institute. However, it doubles as headquarters for the choir, which is made up of Red prisoners.





Jess knew the lad's duty to

Christ. But he also saw torture reflected in young Timmie's eyes.

JESS Kinkaid had sent his ax deep into the white oak he was felling for a wagon tongue when he heard hoofbeats echo up the valley. Four men, their mounts flecked with white where sweat had dried, soon pulled up to a sliding halt and sat without dismounting.

Jess recognized the one in front as the sheriff and one of the others as one of Browning's sidekicks. But the other two were strangers.

"Howdy, Kinkaid," the sheriff said. "We're lookin' fer that Cowper boy that was sent up for breaking into the store at Greendale. Seen him?"

"Nope. He get away?" Jess tried to keep his voice even. He hadn't *seen* the boy, even though he had found his tracks that morning on the west side of the barn where snow had escaped the spring thaws. There was no mistaking that one shoe print, smaller than the other and slightly turned in. Timmie Cowper had been there the night before, and Jess apparently had surprised him trying to get one of the horses.

hadn't searched the old workings nearby, but somehow felt glad they hadn't. Timmie wouldn't have stood a chance out in those wilds with four gunning for him.

Jess picked up his ax again and swung it hard. He had serious thinking to do, and he could always think better busy at something. At first he felt glad that Timmie was loose, and when the crows cawed excitedly up by the old tippie, like they'd spied a fox or owl, Jess almost wished that Timmie were making a getaway. But at the same time he felt a pang of conscience. So all morning at work he'd prayed and thought, asking the Lord's guidance, trying to figure out the best course.

The news he'd heard day before yesterday didn't heighten a law-abiding frame of mind when it came to the question of allowing Timmie to escape. He'd heard that the parole board, considering the boy's age in its recommendation, had decided to commit him to reform school. It was a foul place to send a hardened criminal, let alone a youngster like that. At least, he'd been a good sort of boy before they'd sent him away to jail two years before. The detention home was notorious for brutal treatment. Jess felt it would do more harm than good.

He didn't want to be involved in the escape of an alleged murderer, but this was different, he kept telling himself. Too, he felt a personal interest in the matter. This same Timmie had professed Christ as Savior, Jess pointing the way, three years before. He'd shown growing interest after that, attending Jess' Sunday school class and taking an active part in the activities.

The Fugitive

by M. Bryan Baker

He'd heard the little sorrel mare snort sharply a couple of times and thought maybe a bear was trying to get at the shoats. He'd lost a few that way the year before.

But it had been Timmie all right. He had wondered at the boy's carelessness, walking in the snow like that, but remembered that it had been dark—dark enough so that he'd had to go back and hurriedly light the lantern when he went to investigate the mare's nervousness.

He glanced quickly at the sheriff and found that he was being studied out of narrowed eyes. It was some time before he got his reply.

"Yeah," the sheriff finally said. "Thought maybe you'd know about that boy now."

Jess shook his head. "Nope. Haven't been to town since day 'fore yesterday. Reckon it hadn't happened then."

"Got away yesterday," the sheriff replied, "just 'fore dark. We wuz bringing him in for transfer to Marstown. Young fool don't know he's gettin' a break. He's put his foot in it this time. When we get him he'll be put where he won't get away again. He's a killer, and we won't take any more chances with him. I'd as soon plug him as a rattler."

Jess had noticed a rising inflection, akin to fright or near desperation, in his voice.

"Watch out for 'im," the sheriff said as the party swung around and rode away.

Jess realized the cards were stacked against Timmie. He tried to weigh the odds if he talked him into giving up, and he had to admit to himself they were heavy enough to justify a chance at finding the new witness. He wondered why they

But, Jess remembered, too, after Granny Cowper died the year following, the boy had drifted away from the church almost entirely. Jess had failed in his duty. He hadn't taken enough interest in the boy's Christian growth. It bothered him. He'd always meant to speak to Timmie in private about it, but never got around to it. Then he was sent away after the robbery. Then, Jess realized with a surge of regret, he hadn't even written to him since he was sent away after the robbery. Since morning he'd been wondering if it was too late to span the breach.

Jess recalled with renewed tenderness how he'd always liked and felt sorry for the little orphan, who'd won the admiration of the townsfolk by his thriftiness and willingness to work. He'd be sixteen now, Jess mused.

Granny Cowper, herself an earnest Christian, had raised Timmie right, and he'd seldom done anything to cause others grief. This facet had helped convince Jess that the burglary and killing probably had been put up. It had all been based on circumstantial evidence. And the verse, "Train up a child in the way he should go; and when he is old, he will not depart from it," kept repeating itself over and over in Jess' mind.

There had been damaging evidence. There were Timmie's tracks outside the smashed window and a knobby hickory cane like he carried, nearby. In fact, the can had been used to club Jonas Bietz, the owner, until he'd died from the effects. But that didn't mean it was Timmie for certain, Jess always argued. The boy readily admitted walking past the window earlier that same day when he'd come after groceries.

Meeting God in a Busy Life

by Howard Carter

SO YOU'RE too busy to spend time alone with God! You have the house to clean, children to care for, a business to keep off the rocks. The hours you spend in church on Sunday and Wednesday night and in occasional devotions are all you can afford.

Yes, you'd like to be as close to God as was—Abraham, for example. But he lived an unhurried life in Old Testament days, when there was ample time for fellowship with the Father.

Yet Abraham had 318 servants. How misleading to think of this great man of God sitting quietly in his tent praying, without a care in the world, enjoying sweet solitude and meditating, with abundance of time, upon things eternal!

That Abraham was busy can be confirmed by anyone who has a number of employees. There would be cattle dying, wells drying up, suspicious persons wandering about. There would be rumors of war, the annoyances of theft and a thousand other matters to claim his attention. It is evident that Abraham carried a great responsibility and was in constant demand for advice.

Under these circumstances, how could he find time for quiet communion with God? Many who carry far less responsibility excuse themselves quite easily for neglect of spiritual exercises and attendance at the house of God. How, then, did Abraham manage?

It may have been that he had a schedule to which he adhered in the face of all distractions. Possibly he devoted the early part of the morning to prayer, rising before dawn while his servants were still fast asleep. There can be little doubt that early morning hours generally afford the best and surest time for waiting upon God. The very discipline required for early rising, as well as the quietness of the occasion, are conducive to spiritual development.

Or possibly this man of God, like the great Son of God, prayed during the night watches, listening in the silence until he saw and heard the One Who is invisible. When cold refreshing dew is breathed upon the grass of the field, it is refreshed and fortified against the heat of the day. And who can measure the richness of blessing which can descend upon the soul who has sacrificed hours of sleep that the dew of heaven might strengthen and refresh his innermost being?

It may have been that the servant of the Lord left his tent during the day to wait undisturbed upon his God. Alone and in deep contemplation upon things eternal, amazed by life's mysteries and unsatisfied by its pleasures, he could satiate his longing soul at the fount of eternal wisdom and love and conform to every command from the Lord.

One thing is abundantly clear in the study of the patriarch's life: he actually heard the voice of God. To this man, with all his responsibilities and in spite of many distractions, the Lord spoke. He made His will and purpose as clear and transparent as the gold of the city of God. There was no doubt in Abraham's mind about the revelations he received. If doubt ever entered, it was overcome by a strong faith which manifested itself in strict obedience.

Obedience? Perhaps this is the very secret of Abraham's life. When God commanded, he obeyed. His life was governed from heaven. God ordered his steps. Instead of planning his own course and seeking his own advantage, he was content to follow the leading of the Lord and walk in His perfect will.

Obedience is the practical expression of our love to the Lord. Did not the Incarnate One say, "If ye love Me keep My commandments"? Because Abraham obeyed, he was blessed. He was given a country and granted a son. His name was made great, so great that his fame has spread over the world and millions have rejoiced at his faith. Others of his day who attained to honor and distinction among their fellowmen have long since been forgotten, their names lost in oblivion. But to the busy and obedient Abraham, a great place has been afforded in the Scripture of truth.

Abraham was called "the friend of God." The Eternal, engaged with all the multitudinous affairs of the universe, had a friend on earth! And Abraham, busy with all the domestic affairs of his family, found time to enjoy this ever-ripening companionship. He delighted in God. So here were two, fully engaged in separate spheres (God in His universe and Abraham in his family), who found time to prolong and increase their friendship.

Do not friends seek each other's companionship? And can we claim to be in love with God, when we allow pursuits of this life, however justifiable, to crowd out our time for the Lord? Our willingness to sacrifice other things in order to make time for God is the true measure of our pleasure and delight in His presence. We make time for those we love.

Since the fact impressed itself upon my mind that Abraham had 318 servants and yet found time for God, all my excuses for neglecting spiritual communion seem trivial. I desire, more than ever before, to set aside time to seek the face of the Almighty. My busy life must crowd out nonessentials in order to let God enter.

For in the light of God's amazing sacrifice at Calvary, there is no valid excuse for not meeting God in our busy lives.

But he'd insisted, too, that the cane had disappeared from where he'd leaned it against his porch railing the same night.

Suspicion had first centered on the two Browning brothers, who were always in some kind of trouble but seldom apprehended. Their old man was the very influential part owner of two of the largest mines in the district. A new sheriff, anxious for an impressive record, had gone out of his way to get a decision against Timmie. The matter was pretty well dropped after that by all except Jess himself. He'd kept his ears open and done a little investigating on his own.

The Brownings, backed by the father, had a flimsy excuse at the trial. They'd claimed they'd been entertaining a drummer of mining equipment until after midnight. The burglary had been established at somewhere around ten P.M. A token search was made for the man, but the Brownings claimed they'd forgotten or had never known his name or the company he represented since they weren't interested in new equipment at that time anyway. Jess happened to know that soon after the trial both mines purchased additional equipment. This started him to thinking.

Soon afterward he got a lead on some knives, harmonicas, cameras and the like, identical to loot taken from the store. It had turned up in a pawnshop over in Marstown, twenty miles away. According to the sheriff, the broker couldn't remember or describe the man who'd sold them to him. He later admitted to Jess it could easily have been a man answering Butch Browning's description.

The Brownings had had it in for Granny Cowper, Jess remembered, ever since she'd refused them permission to build a trunk line through her few acres unless they paid her a fair sum. They'd gone ahead anyway, but she had fought them in court until they paid her the amount she'd asked. That could be a motive for a frameup, Jess assured himself, especially since Browning was a land grabber anyway. Since her death, they'd hounded Timmie until Jess stepped in as a sort of self-appointed guardian.

Lately Jess had been thinking of something Timmie told him just after the trial, ". . . I'm the only one saw the salesman, I reckon, 'ceptin' the Brownings. Might be others are afraid to say they did. I met him goin' to catch a train, I figured at the time. I'm dead certain it couldn't have been later than nine or nine thirty. But, I got a good look, 'cause I remember bein' curious why he was comin' out of the Brownings' house.

"I'd have known him anywhere, but they wouldn't take my word for it. Said I was makin' it all up 'cause a train didn't run until two hours after that.

(Continued on page 72)



Evacuation

by Betty Blackstone

RUMORS had been rife all week, growing with each round. There seemed little doubt that our time had come. This was evacuation.

By the light of the sputtering camphor oil lamp, we gathered a few articles of clothing, some woolen things for the baby and a five-pound tin of milk powder. These we laid on the table. Grotesque shadows played over the walls of the room like evil spirits ready to pounce on that pile of things. It seemed very little, but it constituted our full allowance: one suitcase.

"How long do you suppose we shall have to be away?" I asked. I realized it was a silly question.

Bill didn't know, either. Nobody except the Communists themselves knew whether they would go through the province like a swarm of locusts, stripping the country of all they could reach, then retreating, or whether they would attempt to dig in and hold their gains. All we knew was that General Wong had been ordered to withdraw. And since there would be no military protec-

Across the world, godless forces are causing bewildered families to flee for their lives.

tion, he had insisted that we go to our main missionary station, there to face whatever emergency might arise.

How could we evacuate and leave so many of our Chinese friends in the path of this oncoming army? When we asked this question, they graciously and courteously informed us that our presence there would be of no help. In fact, it might make it harder for them.

Poor, desperate folk! We had watched them for days as they went in every direction—just to get out of the walled towns. Fastening on their backs what few belongings they could carry, they had left by whatever means of locomotion available. Every bus had dripped humanity. The roads north and all the cobblestone paths between paddy fields

into the villages had been crowded. Babies strapped to mothers' backs, old grandmothers with tiny, bound feet leading older children, everyone had left for somewhere else—not knowing where—driven by terrible fear.

Now our little suitcase was packed, our furniture stacked into two rooms and the doors nailed shut in the hope that should the army billet itself in the house, they might not bother to look into those rooms. Many friends had brought things for us to carry away for them, including a fur-lined winter garment for someone in a school farther north and a live hen for a sick mother who could only drink chicken broth.

Just before dawn we slipped quietly out the door for our fourth evacuation.

"Paul says to 'take joyfully the spoiling of your goods,'" Bill remarked, looking gratefully at the baby as he slept in my arms. I could only meet Bill's eyes and smile. Our "goods" seemed as inconsequential as the gray dawn at that moment.

Evacuation is not peculiar to Asia. Today it is going on in most countries where people still want to be free. People are fleeing before the persecution of fanatic Catholics in Colombia and other parts of South America, before Communist persecution in Eastern Europe. This surge of humanity from one part of the world to another in search of freedom is one of the most pathetic realities of our time. It is one of the trials of missionaries today.

Much has been written about the movement of Communist armies. Less has been written about the trek of the people in the path of those armies. It does not make nice reading. But it is the human side of evacuation.

What about those who could not evacuate? Mr. Wong was one of them. Before he could get his family into the hills, a large group of Communists had come into his village. He was indicted on two counts: he was a capitalist (they could prove that because marks behind his ears showed that he had worn glasses!), and he was a Christian.

Mr. Wong was a school teacher in that village. There is no stigma attached to spending time in the school room helping develop young minds. It is a noble calling—except that Mr. Wong knew the Lord wanted him to preach. So as he sat there, waiting his turn for execution, he poured out his heart to God. He promised that if the Lord would save his life, he, in turn, would go out and proclaim the Gospel.

The other four men already had been led out and executed. He was being led to the door when it opened and General Hsaiiao K'e came in.

"What's the matter with this man?" he demanded.

"He's a capitalist and a Christian," the officer promptly answered.

General Hsaiiao K'e turned to Mr. Wong, asking, "Is it true that you are a Christian?"

Mr. Wong, knowing it would probably add torture to his execution, answered, "Yes sir, I am a Christian."

"Why are you a Christian?" the general wanted to know.

Very simply and fearlessly Mr. Wong told him the story of salvation. He told how Jesus could make new creatures from hopeless sinners and how life isn't worth living without the presence of Christ in the heart.

Hsaiiao K'e turned to the officer in charge, saying, "I don't see anything wrong with this man. Let him go." And Mr. Wong walked out, a free man,



One of the tragedies of evacuation is the sight of frightened civilians seeking safety down a jam-packed dirt road. They are forced to take all their possessions with them.

Every available means of transportation is snatched at and loaded to capacity when life is at stake. Here desperate Chinese board one of the few trains available to them.



to keep his vow with burning heart through the years.

This evacuation of the populace before the Communists was, however, only one of many that missionaries and civilians have known in China. In some cases, such evacuations, like that of first-century Christians from Jerusalem, were necessary for the spread of the Gospel and apparently ordained of God. In others, the crisis which precipitated flight seemed Satan-inspired. Whatever the case might have been, human suffering and trial attended.

In 1937 Japanese militarists set off the "China incident." Thousands of people from every walk of life gathered a few possessions and began their slow movement ahead of the Japanese army. Words can never picture the agony and suffering of those days. Sometimes whole families decided to make a break for freedom, directing their way toward

Nanking by rail, boat, cart or on foot.

But God did wonderful things en route. The story of the principal of a local high school is one example. He and his family were crowded with many others on a river boat leaving Nanking for Hankow. They had little more than left the city when Japanese bombers came over. As every one scurried for what little shelter the small craft afforded, the group fell to their knees on deck and called upon God for help.

Alongside was another small river boat, also jammed with humanity. When they began praying, many on that companion boat hurled ridicule at them, telling them not to waste their time. At that moment, a Japanese bomb scored a direct hit on the small boat beside them, killing many. But not one on their boat was even hit by shrapnel.

A tragic phase of evacuation comes
(Continued on page 76)

Unity of the Spirit

by V. C. Oltrogge

What is the Lord's first charge to his disciples? This article challenges us with a New Testament principle being overlooked by today's Christians.

I CONFESS that I am sometimes ashamed of "fundamentalists," "evangelicals," or whatever you want to call those who have received Jesus Christ as Savior and Lord of their lives.

With all due respect to the great truths for which the terms stand, I believe that with these mere names not even God is concerned. As evidence, I invite you to read Ephesians 1:17-23: "The God of our Lord Jesus Christ, the Father of glory . . . hath put all things under his (Christ's) feet, and gave him to be the head over all things to the church, which is his body . . ."

Despite differentiations we may set up, God is concerned only with the "body of Christ." And that means those who have identified themselves with His Son, Jesus Christ, whatever their denomination, creed, color, political affiliation or nationality.

Sad to me is the fact that Christians so grossly overlook this scriptural injunction. But, that they do spells the doom of evangelical Christianity as we know it.

This is how it works.

The pastor of an evangelical church gets a vision for the lost men and women of his community. In true scriptural fashion, he asks pastors and members of other evangelical churches to join him in united evangelistic effort.

During organizational meetings, factors of prayer, Bible study and personal soul-winning are pressed upon committee members who, in turn, press them upon the congregations. Plans go forward, in due time the evangelist arrives and meetings get under way.

If the program has been well thought out, there has been unselfish work and plenty of prayer on the part of laymen, pastors and evangelist. Then the Holy Spirit may begin to work in power, drawing people to Jesus Christ as Savior.

But the question arises as to which church is to get the new converts. One suggestion after another fails as selfish ambition overrides the scriptural injunction to unite. And unless something is

done to halt the retrogression, good results of the campaign are wrecked.

Oftentimes tragedy strikes even before the evangelist arrives. Petty disagreements arise in committee meetings. Individuals on committees or in churches feel slighted. One pastor or another seeks to dominate the campaign for his own personal aggrandizement.

In This Article . . .

"God is concerned only with the 'body of Christ.'"

"Not even separation from 'modernism' is enough."

"I fear that 'organizational idolatry' exists within various groups . . . to an alarming degree . . ."

But more often and even more tragic is the spiritual collapse of a campaign from disagreement on scriptural interpretations, doctrinal differences or denominational superiority.

Whatever the cause, it has sickened me to go to committee meetings, pray over and discuss plans for a campaign, listen to the brethren promise to set aside personal or denominational differences and then, upon leaving the meeting, hear one brother speak viciously of another or see pastors connive for control of certain committees.

No wonder such a campaign has resulted in a mere handful of converts instead of prayed-for multitudes.

I am grateful, on the other hand, when the direct opposite takes place. I have been in the midst of preparation for great campaigns where pastors and laymen alike came before God honestly seeking to work together in unity. Sometimes these men have lacked the ability or the means of other larger groups. But their love for one another, ability to work together and dependence upon God brought them greater results.

In God's sight, it is not what we are or can do. Rather, it is how we adhere

to scriptural principles which He has laid down and in obedience look to Him to pour out His power on our efforts.

To see how this matter of unity has worked in the past, look at church history. That church, which is the body of Christ, began at Pentecost. Though men attempted to start divisions within it, the Apostle Paul roundly condemned their actions as early as the first century.

Then ecclesiasticism began to grow. Historians may disagree among themselves, but, for a working figure, let us select 325 A.D. as the beginning of Romanism. From 325 to 1520 Rome held absolute sway. She established precedents and traditions that affect us in varying degrees down to the present.

When in 1520 Martin Luther brought the Reformation into the light of day, a tremendous feat was wrought. Few today can appreciate the spirit of that time. Protestantism can thank God for that break—but the precedents and traditions of Rome kept that break from being all that it should have been. These very precedents and traditions prevent Protestantism from laying hold of an objective, unbiased, first-century New Testament Christianity even now.

Rome's huge cathedrals were prime targets of early Protestantism. Yet when Protestants became influenced they said, "We will build big cathedrals." Rome was criticized for establishing ornate ritualistic worship. Yet today the trend in Protestantism is to establish ornate worship rituals. Rome gave birth to an ordained clergy in contradistinction to an unordained laity. Protestantism aped it. Rome made itself felt as a political power and was criticized for it by Protestants. Today Protestantism works toward the same end.

The Reformation having been launched, leaders of strong personality arose and divisions began. Denominations were established, and as time has continued we have witnessed more splits and splinters. Not even separation from

(Continued on page 63)

Today's Big Fisherman

by **Ralph Bell**

Don't miss this inspiring story of Dr. William McCarrell, evangelical leader for over thirty-five years and tireless in his efforts to spread the Gospel.

A STACK of unanswered letters lay on the desk. Besides the usual pastoral duties, funerals and church meetings to attend, William "Billy" McCarrell, pastor of famed Cicero Bible Church and regarded by some as one of the founding fathers of "fundamentalism," had comments on a Sunday school lesson to write, another chapter to do on his book, an address to make before a meeting of the Independent Fundamental Churches of America and the inevitable next Sunday's message to prepare. He glared at his already overfilled schedule.

Suddenly his secretary appeared at the door. "A man to see you."

Blinking his eyes characteristically, McCarrell shrugged off the desire to excuse himself on the grounds of being too busy and said simply, "Send him in."

Although he had heard the story many times, McCarrell listened attentively: drink, another woman, loss of job—and now desperation. Carefully McCarrell opened his Bible and explained the simple plan of salvation to his visitor until he was sure he understood. Then McCarrell came to the all-important question, "Will you accept Jesus Christ as your Savior and Lord?"

In the end the man, his wife and children were born again through the

Word of God, joined the Cicero Bible Church and became successful Christians in their church and community.

As familiar as the pattern may have appeared to McCarrell, it was typical of the tireless activity which makes him "today's big fisherman" among thousands of Christians throughout America.

Although building a handful of people in a rundown church to one of the largest Independent churches in America is a sizable achievement in itself, it is no less astonishing than the driving zeal and enthusiasm which he exhibited in launching and personally developing IFCA, a fellowship of 350 churches throughout the United States. To these could be added such achievements as the writing of three books and innumerable articles, the preparation of comments on the International Series of Sunday school lessons for one of America's large independent publishing houses and a host of other worthwhile activities.

Lump them all together, however, and they still do not appear more important to many of Billy's friends than his founding and promotion through twenty-eight years of the world-famous "Cicero Fisherman's Club."

Launched twenty-eight years ago for the sole purpose of winning others to faith in the Lord Jesus Christ, the Fish-

erman's Club claims a record of 14,000,000 tracts distributed, 400,000 persons dealt with and 106,143 persons led to Christ during its history.

Whatever this adds up to, one thing is sure: the short (5' 4") barrel-shaped Irishman has managed to keep busy during most of his sixty-five years. As a matter of fact, one church official claims that the only way he can talk with McCarrell alone is to put him in his car and drive him home.

Another pretty certain fact is that McCarrell has been a builder. He took over a church which was about ready to toss in the towel and built it into one of the most important Independent churches in the country. He brought together a group of fellow pastors, who had received similar unfortunate handling at the hands of denominational leaders, and formed the now thriving Independent Fundamental Churches of America fellowship. Besides leading the Cicero Fisherman's Club, he has thrown his 160 pounds of Irish enthusiasm behind many other organizations and movements which have benefited from his vision. Today he actually serves on more than fifty boards, councils and directorates, acting as president or chairman of some.

Like the majority of men whom the Lord is using today, however, McCarrell

McCarrell, seen leading a Sunday school parade early in his career, never stopped bothering politically corrupt Cicero.



Following the example of the Cicero Bible Church, groups such as this one from Indiana have launched local Fisherman's Clubs.





Though standing by unobtrusively at this ordination service, McCarrell, in typical fashion, is master of the situation.

began his Christian work in an insignificant way. A graduate of Moody Bible Institute, he had heard that struggling Morton Park Congregational Church in suburban Chicago was looking for a pastor. On the Sunday he arrived, a congregation of twenty-five people, including children, greeted him. Church officials were discouraged and on the point of closing the doors. In fact, the only thing that kept them from doing so were the neighborhood children that came to Sunday school.

McCarrell agreed to accept the challenge without any salary. They compromised by giving him \$5 per week. That was June, 1913. By January, the building was nearly filled and his salary had been increased to \$75 per month. Then began the historic period in evangelical Christianity known as the "separatist movement." Basically, it can be described as a break from denominational control by men who were convinced they were being impeded in preaching the Gospel by the denominational hierarchy. One of the first battlefields was among the

Congregationalists, and McCarrell played the leading role.

The opening gun was fired when McCarrell's ordination came up for consideration in 1915 and was delayed. In the fight that followed, an independent ordination council was convened, consisting of twelve Congregational churches and other individuals. Charles R. Blanchard, then president of Wheaton College, acted as moderator. The council voted his ordination.

By 1921, the fast-growing church paid off all its financial obligations to the denomination. After a series of disagreements with what McCarrell calls "apostate modernists," the church passed a resolution in 1931 severing its relationship with the denomination. Later its name was changed to the Cicero Bible Church.

Now that the die was cast, McCarrell moved quickly. The IFCA was formed and now numbers a fellowship of more than 1,100 pastors. Actually, the IFCA is godfather of independent movements that have sprung up in other denominations.

Since its inception have come the Independent Baptists, the Independent Presbyterians and the Independent Methodists—a total fellowship that McCarrell now estimates at 80,000 lay members.

That McCarrell was born for this age could hardly be doubted by any historian of the Independent movement in evangelical Christianity. To launch a revolutionary movement such as McCarrell undertook required not only a firm conviction that what he was doing was right, but also an appetite for the scrap which was bound to ensue. Before his conversion, McCarrell admits, he was the terror of the neighborhood. But when God came into his tough Irish heart at the age of eighteen, he was given a new direction for his life. After being graduated from Moody Bible Institute, he spent more than a year in personal study of the Word of God. In referring to this time he says, "A study of the Book of Acts convinced me that the first-century church was a tremendous spiritual force because of its practice of prayer, Bible proclamation, missions and a desire to please the Holy Spirit."

Only a man with the dogged determination and immense physical stamina of McCarrell could have accomplished what he did during those years.

Although advancing years have melled him, McCarrell still is one of the strongest moving forces in the field of independent evangelicalism. Perhaps nowhere is his role in various organizations which he has dominated through the years more clearly apparent than in his leadership of the Fisherman's Club.

Club meetings are held Saturday afternoons from four P.M. "until they have prayed enough." Meetings start with a devotional period with McCarrell presiding. Then come reports, assignments, Bible teaching, supper and prayer.

Stepping jauntily up to the pulpit, McCarrell is likely to lean over it carelessly, interrupting a song to say, "You fellows sing like you're saved."

Although the opening period may be listed as "devotional," it makes no difference to McCarrell. He makes it a time of Bible exposition. As a matter of fact, this is the only type of preaching he has ever been known to do. And even his critics admit that he does a good job.

When he calls for reports of tracts passed out in the past week, answers of "40," "60," "20," "500," come from various parts of the room. "Throw in an extra 500 for myself. Some of you fellows must be slipping. Are you going to let an old man like me beat you?" he rejoins.

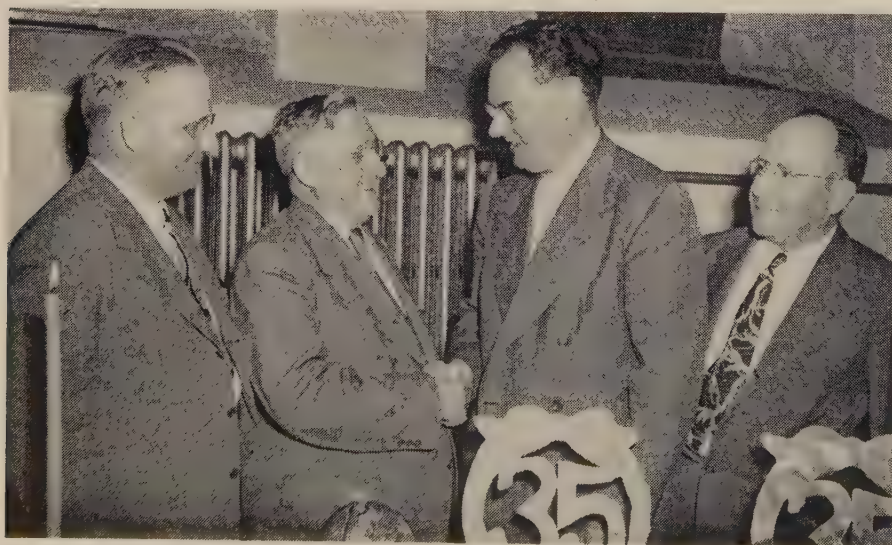
Although McCarrell's ministry in his church has centered around Bible exposition, he also has done a good job of pastoring. A canny knowledge of human

(Continued on page 64)



Mrs. Minnie McCarrell, who has shared the trials and triumphs of the "big fisherman's" ministry for many years, is important to the effectiveness of his dynamic leadership.

A leader among evangelicals, Dr. McCarrell here is congratulated by Dr. William Culbertson on the occasion of his 35th pulpit anniversary in the Cicero Bible Church.



A Rabbit for Margaret

Margaret's prayers got harder for Dick to answer. Then one day he heard her "really and truly" prayer.



"DADDY," Margaret said, climbing clumsily onto Dick Bryant's lap, "when we pray, does God do what we ask Him to?"

"That depends. Why?" Her little face was so solemn that Dick kissed her on the nose.

"If I ask Him for fifty cents, will He give it to me?"

"Well, why don't you try and see?"

She smiled and hugged him with a quick, impulsive movement that helped ease the pain in his heart. Then she took his hand and pulled him toward her room where Patricia Foster, the young lady who stayed with her while he was at the office, was making her bed.

Dick's heart ached as he followed her. Margaret was all he had left of Ann since she had died two years ago. Her delicate, finely chiseled features were a miniature of Ann's. Her smile was Ann's. Even the soft, musical fibers of her voice were Ann's. Perhaps that was why she meant so much to him.

It had been hard being both mother and father to their little girl, but he had done his best. And he had gotten along well enough until Margaret was hit by a drunken driver some six months before and suffered a broken leg. In the week after he got her home from the hospital, he tried three different women before a friend located Mrs. Collins. He had thought she would work out satisfactorily, but she was given to nervous headaches. When one came on, she would phone Dick and her son at the same time. It was up to him to get someone there to look after Margaret before Mrs. Collins went home.

On one occasion, the office phone had been held for a long distance call. When Dick came home, Mrs. Collins was gone and the girl from across the hall was staying with Margaret.

He had been surprised, as he stepped into the apartment building hallway, to hear Margaret's shrill, childish laughter. When he went in she was sitting on the floor, her injured leg thrust out awkwardly. And the girl from across the hall, whom

Dick had only noticed casually as they passed in the corridors, was sitting on the floor across from her.

"It sounds as though you've got a pal, Mrs. Foster," he had said.

"We've learned to become good friends. For awhile I was a girl again. I haven't had such an enjoyable time in weeks."

Dick smiled. As she rose from the floor, she didn't look a day over twenty-five. Dick started to offer to pay her, but something in her manner stopped him.

"You'll come back in the morning, won't you, Mrs. Foster?" Margaret had asked as she moved to go.

"I'll see, dear."

"But you promised. You promised you'd show me that other game, the one your grandma taught you."

"I'll try to run in for a minute tomorrow."

It was only natural that Dick would hire Mrs. Foster to take Mrs. Collins' place with Margaret liking her as she did.

"You can take her over to your apartment if you'd like, or you and your husband can eat here."

"My husband is dead," she had said simply.

Dick stood there awkwardly, fumbling for words. "I—I'm sorry."

Margaret and Mrs. Foster got on famously. In a week she was calling her Aunt Pat and waiting excitedly from one day to the next for her to come over.

It was a great satisfaction to go to work in the morning without wondering how Margaret would get along during the day. He began to look forward to seeing Pat in the evening himself, to sit and visit with her for a few minutes before she went off to her apartment across the hall. She was such an intelligent, sensible girl, no foolishness about getting married and taking care of them.

"I wouldn't ask Margaret to take in any woman and accept her as her mother," he told her one evening as they grew confidential. "It wouldn't be fair to Margaret. It wouldn't be fair to Ann."

Can You Lead Another to Christ?

by Mary Bryson

SUPPOSE that nice chap with whom you work were to surprise you one morning by saying, "You know, I've been thinking a lot lately about the way you live. You don't go to movies, drink or smoke, and all your interests are centered around church. Yet you seem happy and satisfied with life. Tell me—how can I find that same happiness?"

What would be your reaction? Would you feel embarrassed, put "on the spot"? Would you flounder around, groping for the right thing to say? Or could you confidently and intelligently show this inquirer how to come to Christ?

If, like the majority, you feel that soul-winning is a special gift reserved for the few, you'd probably reply, "Well, now, how about coming to our young people's meeting Friday night and talking to our president. He'll give you all the information you need." But deep down in your heart, there probably is a desire to win someone for Christ.

A current top-flight evangelist once prayed not to be a great preacher but to be a great soul-winner. And today thousands are being won to Christ through his efforts.

When a famous Bible teacher lay on his deathbed, friends who gathered around were surprised to hear him say, "If I could live my life over, I'd spend every minute warning souls to flee from the wrath to come."

William Carey of India, that great missionary genius who translated the Bible into forty different Oriental languages and dialects, was led to Christ by a young Christian, John Warr. Little did this consecrated co-worker realize the tremendous results that would stem from his pleadings with the seventeen-year-old Carey.

"But how can we equip ourselves to answer questions put to us about salvation?" you ask.

First, we must have the qualifications. Are we really born again? Are we living in keeping with our profession? Is our conscience clear before God and man? Are we willing to be led and guided by the Holy Spirit in our soul-winning efforts?

Next, a good working knowledge of Scripture is a great help in effectively answering queries of the unconverted. If the Bible is our textbook, we should know it well enough to handle it efficiently. Try to gain knowledge of the Bible as a whole. Then study its main doctrines, especially salvation. Acquaint yourself with all the gospel verses so you will know which ones to apply in specific cases and practice finding them quickly. If your memory is poor, you may want to list references in your Bible.

Think of answers to questions the unsaved are likely to ask. Prepare for

"catch" questions, such as "Where did Cain get his wife?", by making it a point to find the answer.

Prayer is a *must* in the momentous task of leading souls to Christ. We need to pray for a humble and submissive spirit, for courage to speak when opportunities arise, for daily guidance in approaching those whom God has convicted. We also need to pray for love and deep concern for the lost around us.

A sympathetic, kindly attitude toward those who feel bitter against Christianity will draw them to us, perhaps winning them entirely. As an example: George Williams, founder of the YMCA, went to great lengths to woo the other fellow for Christ. At one time, an agnostic made those in Williams' prayer group miserable by constant harassing.

One day, Williams discovered that this chap was especially fond of oysters. So he planned an oyster supper for the group and invited the agnostic. Not being able to resist his favorite dish and curious to see how his victims would conduct themselves at such a gay affair, he accepted. The genuine friendliness of the Christian lads and their apparent desire to give him a good time touched his heart. In return, he attended one of their meetings and not long afterward gave himself to Christ.

A study of the methods of famous soul-winners also will be of help. Henry Clay Trumbull always found some point of agreement in the other person's opinions. Charles G. Finney spent long hours in agonizing prayer for those he sought to win. Spurgeon believed in instructing the seeking soul.

Above all, study the Master Soul-winner Himself—His methods, approaches, manner, questions, answers. How did He approach the woman at the well? How logical to ask for a drink and offer soul-quenching water to one who was spiritually parched!

What was His reply to Nicodemus who addressed Him as a great teacher? As He would to a pupil, Jesus explained the necessity of the new birth. What was His attitude toward the woman taken in adultery? He neither condemned nor reproached her, but gently requested, "Go, and sin no more."

Another aid in this business of soul-winning is applied psychology. All humans are not alike. What appeals to one may repel another; what would convince one person might cause another to scoff. It is wise to consider the home background of those we approach, their position in life, their early training, their religious knowledge, their prejudices.

Does this seem to be a lot of trouble? It is—but it is worth every bit. For nothing in earth or heaven is of more value than the eternal salvation of one soul.

Pat said nothing.

"But here I am talking like I'm telling you something when you've been through the same thing. You know what a problem it is."

"Yes," she had said as though she scarcely heard him. "I know. But the Lord is able."

Looking at Patricia now as she got Margaret ready for bed, Dick realized that she was working out even better than he had thought at first. But as he glanced from her to Ann's picture on the wall, he knew that no one could possibly take his wife's place.

His musings were broken when Margaret dropped to her knees beside the bed. "And God," she prayed in childlike simplicity, "please send me fifty cents tonight. Amen."

"That was a strange prayer," Pat said.

He only nodded. A little later, when he was sure that Margaret was asleep, he tiptoed in and slipped half a dollar beneath her pillow.

"Had to take care of that before I forgot it."

"It's for God to answer prayers."

"This is *one* prayer that's *sure* to be answered," Dick answered.

There was a long unnatural silence.

"I'm going to be leaving the first of the month, Dick," she said softly.

"Leaving?"

"Yes. I've been wanting to go back home. Now my old job has opened and it's too good an opportunity to pass up."

"I'm sorry—for Margaret's sake," he added hastily.

"You'll be able to find someone else who'll take good care of her."

"Not like the care you gave her. She's going to miss you, Pat."

"I'm going to miss her, too."

For a long while after she went back across the hall, Dick sat staring into the fireplace. It was going to be hard on Margaret having Pat go—awfully hard.

The next night when it was time for Margaret to say her prayers she crawled up on his lap and said, "Daddy, do you suppose God would send me a plastic telephone, one with a dial and everything?"

"I don't know, darling."

It was late at night and their neighborhood drugstore was closed. He had to get out the car and drive downtown, but he found one and laid it on the pillow beside her.

Ann would probably be like Pat and disapprove of it, but he couldn't help it. Margaret was all he had. He stopped and looked down at her sleeping so peacefully. How very like Ann she looked! The sword of memory twisted in his heart.

Dick had expected Margaret to be happy when she got the telephone. He tiptoed to the door of her room as soon as he heard her waken. She looked at

it a minute or two and tingled the bell, then laid it listlessly aside. He stood there a moment watching her, shaking his head.

The women who came to see about the job of caring for Margaret weren't exactly satisfactory. Their references were good enough, but he could hardly imagine Margaret being happy with them. The first was fat and flabby and draped over her chair as though all ambition had been expended in coming to the office. The others seemed nice enough, but drab and colorless. They'd never have Margaret breathless with excitement at their stories or gay and bubbling at their games as Pat did.

"I'll have to notify you later," he said to each one.

When the last applicant was gone, he called Pat.

"I really need your help in going over these applicants," he said. "If I can get someone else to stay with Margaret for the evening, will you have dinner with me?"

An elderly tenant down the hall came in to stay with Margaret, who insisted that Dick stay with her while she said her prayers.

"I prayed for fifty cents and a plastic telephone before," she told him. "But this time I'm going to pray for a rabbit."

"A rabbit?" Where on earth could he get a rabbit?

"Yes," she went on. "I'm going to pray for a white rabbit with one black ear."

Dick and Pat had dinner in a quaint little Italian place where the proprietor ushered them into a secluded, dimly lit booth. "Here you can talk together, no?"

"He must think we're lovers," Dick laughed.

"That is funny, isn't it?" she said, her paper-thin smile fading quickly. "Did you bring along the applications?"

He handed them to her, and she read them carefully, pausing now and then to ask a question. When she had finished and Dick had described his interviews, she said, "I'd hate to see little Margaret trusted to any one of them."

"That's just the way I felt."

"Why don't you run another ad?"

"But you wanted to get away this week. There isn't time."

"I'll wait," she said softly.

For a moment or two he looked into her eyes. There was no explaining the sudden surge of happiness when he learned that she would postpone leaving even for a few short days. For the first time he saw Pat as a woman, beautiful, desirable. Slowly, almost irresistibly, he reached out his hand and encircled her lovely white fingers.

"Darling," he breathed.

She hesitated, then pulled her hand away. "You shouldn't have said that."
(Continued on page 69)



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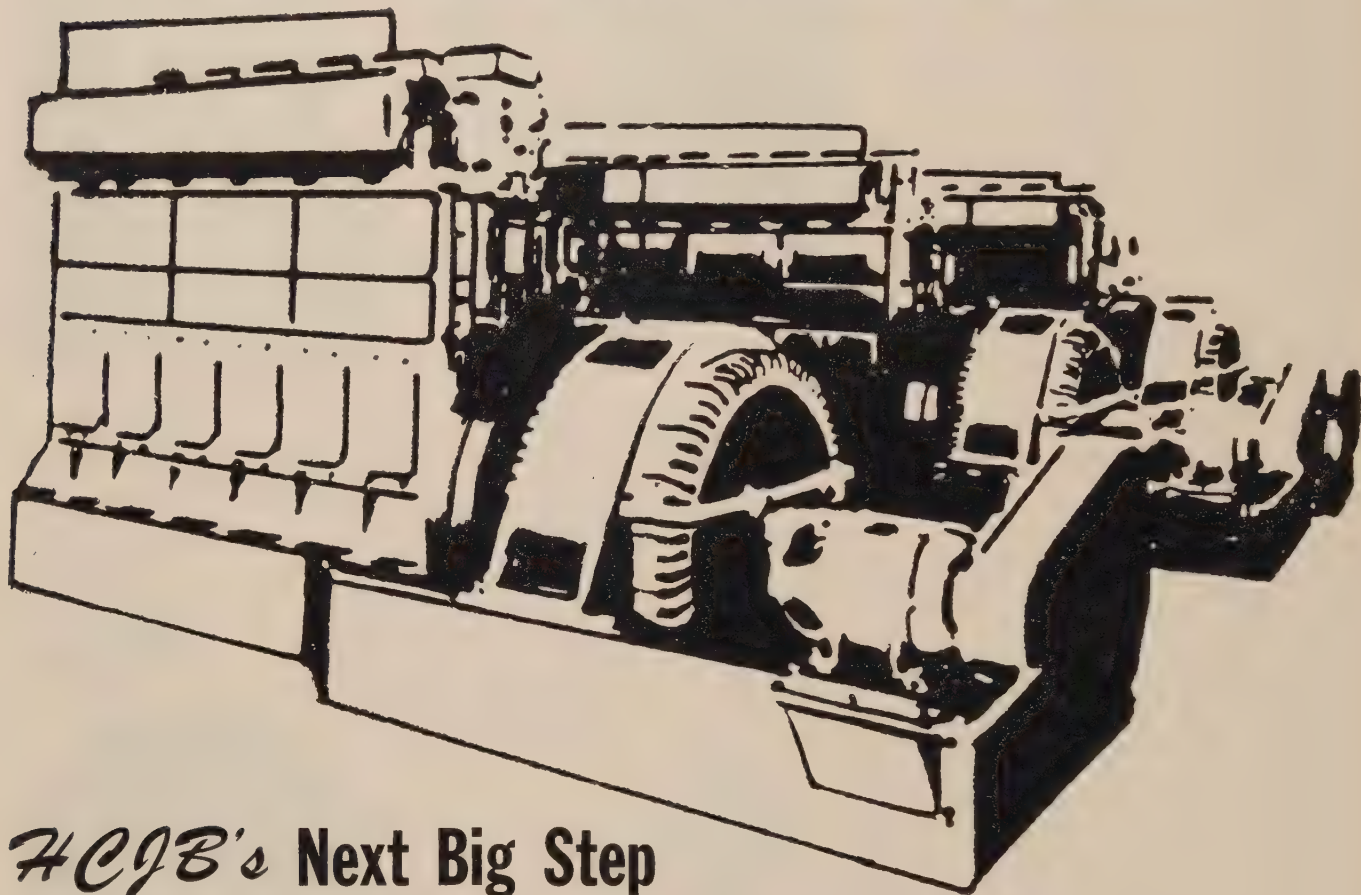
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* Jeremiah 33: 3

► DENOMINATIONS

Revival Strikes Mennonites

Throngs Pack Meetings

A SWEEPING REVIVAL of immense proportions has struck the Mennonite community of Lancaster, Pennsylvania, in what appears to be the beginning of a great spiritual awakening among this plain dress group.

Because of the nature of this movement of the Spirit, it has been impossible to estimate how many lives have been touched.

Bulletin

■ AS CHRISTIAN LIFE goes to press, word comes of revival fires which have swept Eastern Tennessee under the ministry of Dr. Hyman J. Appelmann. A prominent Mountain City judge and an Elizabethton newspaper editor and co-owner are numbered among the more than 1,400 decisions.

In its full-page editorial, accompanied by 12 pictures of the meetings, the Elizabethton Star said: "Dr. Appelmann, your words are like chemicals in their effect upon the minds of our citizens."

Several thousand in the Mennonite community have been either saved or restored.

Outward manifestations of the revival have been many and, in some instances, most dramatic. Some Mennonite farmers became so convicted that they plowed up their fields of tobacco at great personal financial sacrifice.

Human instruments in the revival are two brothers, George R. and Lawrence Brunk of Denbigh, Virginia, who launched an evangelistic campaign in Lancaster on June 4. They pitched a tent seating 2,500 people across the street from the Chestnut Street Mennonite Church. Soon the crowds were so large that the large tent and a smaller one seating 1,000 pitched alongside would not hold the throngs. Loud speakers were mounted on top of the tent so that the standing crowd could hear the old-fashioned gospel message. The church across the street, connected to the amplifying system, often was filled, too.

After five weeks at this location, the two tents were moved to an airport on the outskirts of the city to accommodate the crowds and the growing number of automobiles.

Although attendance reached a peak of approximately 17,000 on the final Sunday night, the campaign was concluded on July 22. Decision cards had been signed by more than 1,500, although it is known that many more were stirred as the result of the meetings.

People reported they had been awakened

in the night with the conviction of sin upon them. While many reported accepting Christ for the first time, the largest work seemed to be in the lives of professing believers. There was much confession of specific sin both privately and publicly.

One of the features of the campaign was a unique offering rack, marked "Offering for Baal." Into this went pipes, cigarettes, whisky, playing cards, jewelry and other things which many felt had been sinful influences.

"Yet I never preached against any of these things except to mention filthy habits," Evangelist George Brunk declared.

The story behind the Lancaster revival has been remarkable. The Brunk brothers are professional evangelists. The speaker in the Lancaster meetings has been George Brunk, a teacher of Bible at Eastern Mennonite College in Harrisonburg, Virginia. Educated at William and Mary College and Union Theological Seminary (Southern Presbyterian) in Richmond, Virginia, he planned to devote himself to teaching.

His brother Lawrence, who leads the singing and handles the business end of the campaigns, has been a poultryman.

Back in 1946 the brothers were asked to conclude a gospel campaign which had been started at Richmond. On their way home from one of these services, the brothers vowed they would enter evangelistic work. George agreed to preach, and Lawrence promised to supply the equipment.

For a time it seemed that their plans would not materialize. Then Lawrence told the Lord that if He prospered him so he

could have \$5,000 clear, he would devote the entire sum to the needed equipment. He also stood in a chicken house filled with 5,000 birds and prayed that the Lord would give them as many souls as there were chickens. (See page 11.)

In five years Lawrence's business grew until, instead of having \$5,000, he had a sum of \$35,000. He has placed this amount and more in the tents, trailers and other equipment.

The Brunk brothers feel that the biggest reason for the success of the Lancaster campaign is that Christians were willing to pray. Prayer services were held daily at the tent at 6:00 A.M. and 6:30 A.M. The evening services often ran until 11:30 P.M., as those under conviction trooped into the inquiry room. The Brunk brothers dealt personally with hundreds of the seekers.

On July 29 the brothers began another meeting in Soderton, Pennsylvania, another Mennonite community. At the opening service a throng of 5,000 appeared.

First Convention

WHEN THE REV. P. W. MCBETH, executive secretary of the Department of Christian Education of the conservative Brethren in Christ, made plans to stage the denomination's first Sunday school convention in July at their camp grounds near Roxbury, Pennsylvania, he wasn't too sure how it would turn out.

But on the night the convention opened his fears were dispelled. The "plain people" turned out in such numbers that the huge tabernacle was often comfortably filled for the evening services.

Included among the speakers were two "outsiders," the Rev. T. M. Anderson of Asbury Theological Seminary and the Rev. G. Beauchamp Vick, pastor of First Baptist Church, Detroit.

Throngs filled all the departmental ses-



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BRETHREN IN CHRIST SUNDAY SCHOOL CONVENTION

Everyone agreed it had been an auspicious start

sions and workshop gatherings.

Convention director McBeth, tired and happy, was besieged with requests to hold another convention soon.

General Conference Advances

THERE WAS AN AIR of optimism and progress about the recent 72nd annual convention of the Baptist General Conference in Oakland, California.

Moderator Robert Klingberg of Chicago capably handled the packed sessions. A huge amount of work was accomplished. Reports indicated progress in nearly every phase of the denomination's intensive program.

A foreign missions budget of \$285,000 was set. Home missions were not far behind with \$144,500. A new secretary, Dr. Leonard Webster of Chicago, was elected to head up the Christian education department.

Total membership of the churches now stands at about 45,000, it was revealed. California three years before had reported eight Conference churches. In 1951 there were 21.

There were marked advances in the field of publishing and publications. Bethel College and Seminary, St. Paul, reported an enrollment of 454 in the college and 131 in the seminary.

Next year the group, originally made up of immigrants from Sweden but now widening its borders, will celebrate its centennial at Minnesota's Fair Grounds in St. Paul.

New Day for Free Methodism

OFFICIAL REPORTS didn't tell the story, but there was plenty of evidence that Free Methodists have taken a giant step forward.

The official announcements vaguely stated that delegates to the recent 23rd quadrennial conference at Hillsdale had voted for an amended constitution which would provide "a broader base for the administration of the church."

Actually, it meant that progressives had won a victory in certain areas relating to interpretations of worldliness. It meant that the narrower interpretation of the Book

of Discipline forbidding the wearing of the wedding ring, for example, had been defeated. There were still those in the movement that feared the trend "from the old paths," but they had become part of a rapidly dwindling minority.

For its size, the Free Methodist Church has produced more than its quota of evangelical leaders. In recent years, the denomination has gone forward in the fields of education, radio, publishing and evangelical cooperation.

All general officers were re-elected, including the group's four bishops: Dr. Leslie R. Marston, M. D. Ormston, Fairbairn and Dr. J. Paul Taylor.

Approval was given to extend the scope of the Light and Life Hour, official radio broadcast. A full-time business manager for the program is to be employed.

Two of the happiest visitors at the conference were Miss Florence Murray and Miss Kate Leininger, missionaries who had just escaped from Red China. But their story could not be told because it might imperil the lives of those still behind the Iron Curtain.

Pentecostals to Gather

FINAL PLANS have been made for the fourth annual convention of the Pentecostal Fellowship of North America to be held October 30 through November 2 in Detroit's Woodward Avenue Baptist Church and the Cass Technical High School Auditorium.

Speaker for the youth rally opening the convention will be Emil A. Balliet, pastor of Central Assembly of God, Springfield, Missouri. Others on the program are Charles Leaming of the Open Bible Standard Churches; L. C. Heaston of the Church of God; Harold Jefferies of the International Church of the Four Square Gospel; Leonard W. Heroe of the Ziona Evangelistic Association; Hubert T. Spence of the Pentecostal Holiness Church; and C. B. Smith of the Pentecostal Assemblies of Canada.

1 Step Ahead, 5 Back

IN A STUDY to determine the accuracy of Roman Catholic claims to large numbers of

converts from Protestantism, statisticians of the Missouri Synod Lutheran Church sharpened their pencils and went to work.

Questionnaires sent out to the pastors of that denomination reported that in a certain undisclosed period of time, 697 of their members had left to join the Roman Church. But in the same period 3,061 converts were gained from the Roman Catholic Church—a ratio of five to one.

NATIONAL

Laymen to Meet in Toledo

ONE OF THE MOST SIGNIFICANT GATHERINGS for U.S. evangelical laymen will be held October 17 through 21 in Toledo. There several hundred business men will attend the fourteenth annual convention of the Christian Business Men's Committee International.

In charge of arrangements for the convention is Donald MacDonald, able CBMCI executive secretary, and a local committee that has been meeting regularly in early morning sessions for prayer on behalf of the event.

Youth for Christ at Winona

YOUTH FOR CHRIST'S World Congress on Evangelism, held in July at Winona Lake, Indiana, was bigger and better than ever. Attendance went beyond the 100,000 mark, breaking all previous records.

Dr. Robert A. Cook of Chicago was re-elected president. On hand for the gathering were Dr. Torrey M. Johnson, founder of Youth for Christ International; Billy Graham and Merv Rosell, top evangelists of the country; Robert P. Evans, vice-president for Europe and director of European Bible Institute in Paris.

It was announced at the gathering that Youth for Christ is now operating in 76 countries.

Dick Hillis, who has the support of Generalissimo Chiang Kai-shek for Youth for Christ work in Formosa, was overjoyed when he was presented with a truck. Equipped with loud speakers, it will speed the work of evangelism in the strategic area in which he serves. "Ma" Sunday, wife of Billy Sunday, again kept her pledge to present Youth for Christ with \$5,000 whenever they filled the Tabernacle which

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BISHOP GREET'S MISSIONARIES
They were the happiest pair there



Jerry Beavan reporting on
America's



No. 3 of a series

FALL—1951. By a normal year's standards, American Christians would be speaking in terms of the "Summer recess" being over, and the Fall programs about to begin. September in this year of Decision, finds the religious life of America not ready to begin again after a lull, but still going at full speed after a Summer that knew no let-up. From every source the reports were the same as 1950, only greater. In Seattle, Washington, Evangelist Billy Graham was seeing all existing records for religious attendance broken night after night in the Pacific Northwest, where mass evangelism had never been well received. Three hundred churches and Christian organizations were backing the Greater Seattle Gospel Crusade in an aggressive program of evangelism that was affecting the West Coast from Northern California to British Columbia.

Evangelist Graham planned only one week between the close of the Seattle Crusade and the opening of his next campaign in Hollywood, on September 16, where the facilities of the American Legion Stadium and famed Hollywood Bowl would be utilized for the first major city-wide evangelistic effort in the film capital.

From every evangelist the reports were the same . . . great meetings all Summer, with conferences, assemblies and campaigns filled to capacity, and even greater prospects for the Fall months.

"The Hour of Decision," now more than ever the voice of America's time of decision, continued with a stepped up program of adding additional outlets to bring Billy Graham's message to additional listeners. And, to augment the facilities of the radio message each Sunday afternoon, a tremendous step of faith was taken during the Summer months. Evangelist Graham and his team members decided that there could be no let-up in the impact of the message in these crisis days; instead there must be an intensifying of the method. Acting on faith, and realizing the import of the decision, Billy Graham and the Hour of Decision will begin a nationwide television program late this month, with the program being aired over television stations in the major cities across the country.

The decision to begin the telecast was not hastily arrived at. The conviction has been growing for some time that television offered perhaps the most effective method for reaching individuals across America. Writing in the *Saturday Review of Literature* in June, Robert Lewis Shayon mentioned in his column "TV and Radio," the fact that the

church groups have not as yet made much use of the TV medium. One reason he suggested was that "They have not yet solved the visual problems of TV preaching." And then in speaking of the ministry of Billy Graham, he added, "Television would do him fuller justice." Present plans call for the origination at 10:00 PM in the Eastern time zone, over the facilities of the American Broadcasting Company's Television network.

Billy Graham and his team realize to the full the additional burdens which television will impose, in terms of time, work and finances. But to them, it is a definite challenge, and an equally definite step of faith.

Now, more than ever, the continued faithful support of the many friends of "The Hour of Decision" is needed. The continuing radio broadcast plus the television program represents an expenditure far beyond the present demands. With the increased opportunity, however, Billy Graham is confident that American Christians will stand together in this venture of faith, bringing this vital message of decision to the nation.

Your share in "The Hour of Decision" will mean much as this television venture begins. Take time to send your investment toward America's decision time today, to Billy Graham, Minneapolis, Minnesota.

CONSULT the radio pages of your daily paper for the broadcast time of the "Hour of Decision," heard in the Eastern zone at 3:30, in the Central zone at 2:30, in the Mountain zone at 1:30 and at 3:00 on the Pacific Coast every Sunday afternoon. Watch for the announcement of the first "Hour of Decision" telecast in your area. The Midnight Gospel Network continues with the "Hour of Decision" in major cities across America. Listen with the nation at midnight.

If you have not already received your copy of "The Sermon of the Month," request your free and postage paid copy when you write. So great has been the demand that additional copies of "Peace VS Chaos" have been prepared and are now available.



"MA" SUNDAY WITH FORMOSA TRUCK
The heralds would be hastened

bears the name of her illustrious husband.

In one service the crowd was led by Billy Graham in a prayer for the conversion of gambler Mickey Cohen.

MEMBERSHIP IN RELIGIOUS BODIES of the United States increased 3.56 per cent last year, reaching a new high of 85,705,280, according to figures compiled by the *Christian Herald*.

The rate of gain, more than double the 1.67 per cent growth of the general American population in 1950, brought church membership to a record 56 per cent of the people.

The survey, which closely parallels the results obtained by Porter Routh, editor of the *Southern Baptist Handbook*, was based on figures submitted by 114 religious bodies and does not include members outside continental United States.

Protestant groups reported a net gain of 1,409,045, or 2.89 per cent, to a new total of 50,083,868 members. Roman Catholics increased 3.1 per cent, or 859,784, to a 28,470,092 figure at the end of the year.

It was pointed out by the tabulators, however, that while Catholics count children in their membership totals, most Protestants do not. It was suggested that for comparison "either approximately 25 per cent should be deducted from the Catholic figure or at least 20 per cent added to the Protestant figure."

The Methodist Church was still the largest Protestant denomination with 8,935,647 members. The Southern Baptists were next with 7,079,889.

Sunday school enrollment in the U.S. rose 28,869,976 in 1950.

A recent survey released by the National Council of Churches revealed that between 1926 and 1949 church membership went up 51.5 per cent while the population grew by an estimated 30 per cent.

Among the groups which have been particularly virile are two Pentecostal groups which did not exist before World War I. They are the Assemblies of God, with a membership approaching 300,000, and the Church of God, with headquarters at Cleveland, Tennessee.

Recent exclusive figures sent to *CHRISTIAN LIFE* by the Rev. H. L. Chesser, gen-

Space for this message made possible by a Christian business man.



HOUSE RAISING DAY FOR MOUNTAIN SCHOOL
It recalled American frontier days

eral overseer of the Church of God, indicate that the denomination probably will have a membership of about 220,000 by the end of July, fiscal year of the group.

As late as 1930, the Church of God had a membership of only 25,901. Just twenty years later, the total membership had jumped to 174,960, or almost seven times as great.

The figures for 1951 will be swelled by an additional 30,000 as a result of the denomination's amalgamation of the Full Gospel Church in South Africa.

► EDUCATION

Recognition for Bryan

WILLIAM JENNINGS BRYAN UNIVERSITY has been recognized as a four-year, degree-granting institution by the University of Tennessee, according to an announcement issued by Dean Dwight W. Ryther.

Word relating to this development came from Dr. R. F. Thomason, dean of admissions and records of the University of Tennessee, who headed a committee investigating the Christian college located at Dayton, Tennessee. Said Thomason:

"Our committee was pleased with your institution as demonstrated by the work of the faculty, by the attitude of the students, and the general tone and atmosphere of the institution as a whole."

Bryan credits now will be accepted at par value at most state universities and other colleges throughout the U.S., Ryther said.

Battle of Pierz

A DISPUTE OVER whether to build a public or parochial high school has flared up in the predominantly Roman Catholic community of Pierz, Minnesota. One of the town's citizens has been excommunicated for participating in the fracas.

There have been rumors of violence, including what several persons have described as a plot to dynamite the parish house.

The editor of the *Pierz Journal*, James Wemerskirchen, estimates that his advertising has dropped 30 per cent since the dispute started several months ago. A Catholic, he had supported the erection of a public school. Cost of the rival educational system has whipped up the most vocal op-

position to the parochial high school.

The Rt. Rev. Edward M. Mahowald, local priest, stands steadfastly behind early construction of the school.

Leader of the opposition forces has been Henry A. Gau, who was excommunicated after he held a "straw vote" on whether the parish should build a parochial high school for the school district. According to Gau, 339 voted *no* and 20 *yes*.

Msgr. Mahowald said Gau had "usurped the authority of the bishop in calling an election of the parishioners."

The issue hasn't been resolved yet, but most observers feel that Pierz soon will have a new parochial high school.

19 Buildings Rise in a Day

RECALLING THE EARLY DAYS when neighbors gathered to help settlers clear the land and build log cabins, Southern Baptists from

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The Gospel Takes Wings

AVIATION is being used now more than ever to squeeze missionary weeks into hours and to reach hitherto inaccessible regions. There are two kinds of missionary air travel—the intercontinental operations in airline-type planes and operation of light planes beyond motorized transport lines. In the latter, such planes as Piper cub, Piper super cruiser, Short Sealand and Stinson 4-place are used.

Responses to CHRISTIAN LIFE's missionary aviation survey reveal that commercial airlines play an important part in getting missionaries to and from fields. However, our main emphasis is where and how planes are being used on the field.

Over twenty missions own and use planes effectively in spreading the Gospel in at least seventeen countries from frigid Alaska to jungle-laden Bolivia and down under in Southern Australia. Service organizations such as the American, British and Australian Missionary Aviation Fellowships have done much to help mission boards which cannot afford planes to reach backwoods tribes.

For the most part planes are used to transport missionaries from mission stations to remote areas. They are also used in emergencies to bring the sick to hospitals. Mid-Missions reflects the experience of many when it says, "Today we have many landing fields in Liberia, and the little plane is doing a tremendous job. It has flown around 100,000 miles; it has saved about five years' walking time and perhaps five years' waiting time—time that would have been wasted in waiting for carriers and transportation; it has improved the health of our missionaries, and we believe it has saved four missionaries' and two natives' lives in flying them to medical aid when they could not have traveled in any other way."

The American Lutheran Church briefly sums up their view of missionary aviation, "In our New Guinea Mission it is invaluable. Without it we could not operate efficiently." The Methodist Church adds an "Amen" by reporting, "We have found the use of the airplane by two of our missionaries to be an effective tool in their work in rural areas."

According to the Assemblies of God, planes also alleviate a labor problem which is becoming more acute. They say, "In many parts of Africa the roads are not only bad, but in some sections there are no roads at all, so that it is almost essential to have the use of aircraft to cover certain areas. Formerly this could be arranged by native carrier, but the African laborer is finding that he can get more remunerative employment in other ways and it is increasingly difficult to obtain carriers."

War increases missionary air travel. The Christian and Missionary Alliance reports that "... the war between the French and their Vietnam government and the Ho-Chi-Minh led and Communist sponsored Viet Minh forces, makes any other travel too dangerous to use except on most necessary occasions."

On the other hand, many missions say there is no need for the plane on their fields. One such group is the Far Eastern Gospel Crusade. The African Inland Mission, alert to the possibilities of missionary aviation, had a survey made by the Missionary Aviation Fellowship and found that the use of planes on its field would not be advisable. Sharing this

Numbers on Map Correspond to Those Listed



view, the Sudan United Mission says, "Some fields can use a plane to great advantage. We have considered its possibilities but so far haven't considered it necessary."

Other missions use available commercial airlines to great advantage. The Ceylon and India General Missions reports, "Where there is no other airplane service available, it [mission-owned plane] would be of great service. In India, we do have very fine domestic air service supplied by three Indian companies."

The Free Methodist of North America indicates it used commercial airlines in the evacuation of China, as did other missions. Mission board executives frequently use commercial airlines when making survey or inspection trips.

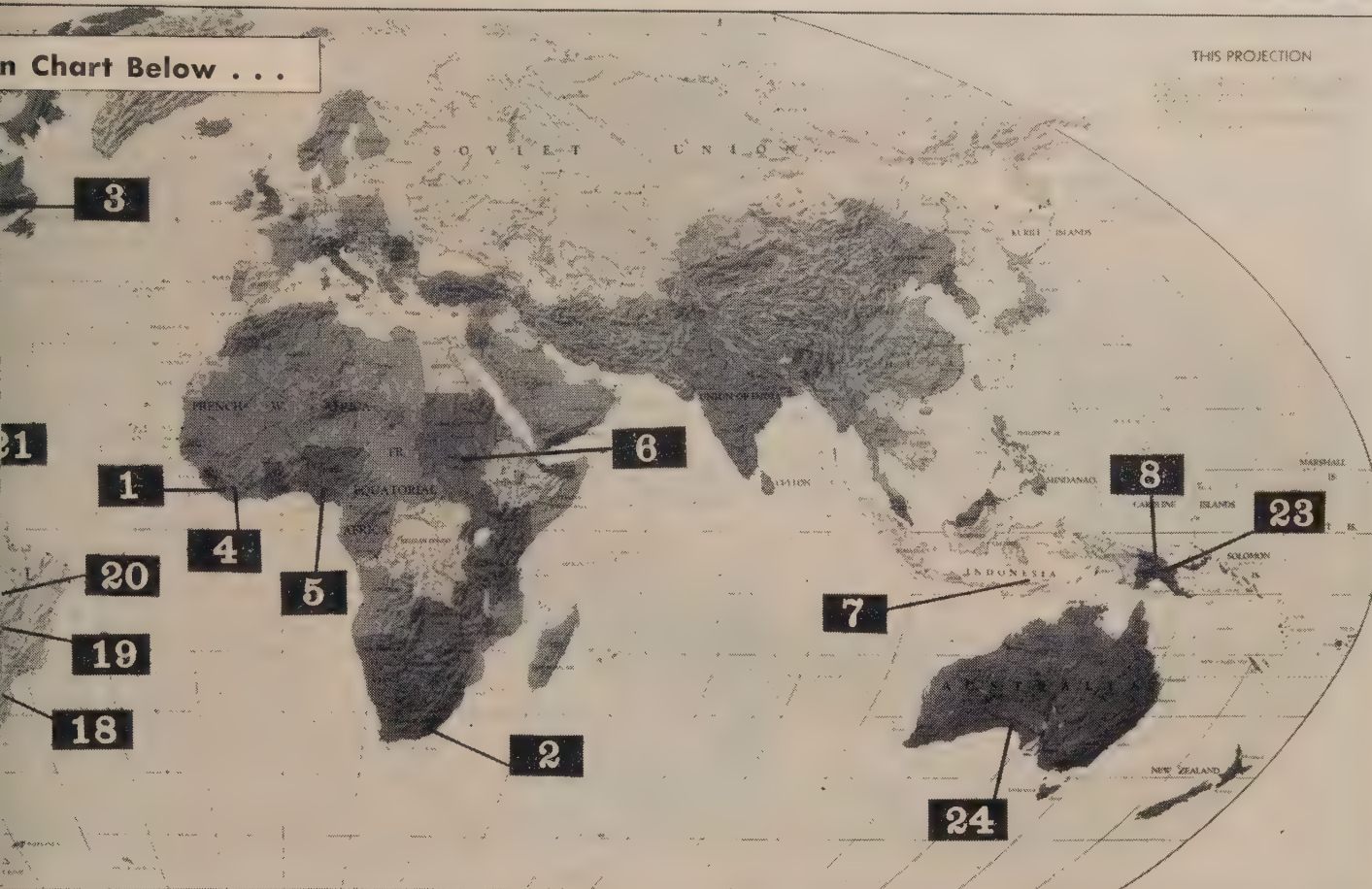
Most missions agree with HCJB's Reuben Larson, who says concerning missionary aviation, "It's very useful when used with discretion," and with the Evangelical Alliance Mission which says, "It definitely has a place, but not in competition with commercial lines. Because of the tremendous investment, costs and personnel involved, where other modes of travel are at all practicable they should be used."

Comparatively little freight is shipped to the fields via airplanes, but the World Mission Prayer League says, "We find it as cheap to send such outfit as the missionaries need for their brief stay in San Jose, Costa Rica, where missionaries stop off for language study before going on to Bolivia, by air as by boat and much more convenient."

Few missions employ full-time pilots. There are many missionaries on various fields who are qualified pilots.

Summed up, mission boards approach missionary aviation with discretion and enthusiasm. The West Indies Mission puts it this way, "We consider aviation indispensable to missions as a means of fast, reasonable, convenient and not so wearying transportation."

Chart Below . . .



Missionary Aviation Speeds Good News to Regions Beyond

Christian
Life



To facilitate
world missionary operation
by mapping
significant field developments.

Map No.	Location	Society	Airplanes on Field	Map No.	Location	Society	Airplanes on Field
1	Liberia, Africa	Assemblies of God	2	13	Honduras, C.A.	Missionary Aviation Fellowship (USA)	1**
2	Union of South Africa	Assemblies of God	1	14	Ecuador	Missionary Aviation Fellowship (USA)	1
3	Canada	Assemblies of God	1	15	Peru	Wycliffe Bible Translators	4
4	Liberia	Mid-Missions	1	16	Bolivia	Bolivian Indian Mission	1
5	Nigeria	Sudan Interior Missions	2	17	Bolivia	New Tribes Mission	1
6	Anglo-Egyptian Sudan	Missionary Aviation Fellowship of England	1	18	Paraguay	New Tribes Mission	1**
7	Indonesia	Christian and Missionary Alliance	3	19	Brazil	Presbyterian Mission (USA)	2
8	Territory of New Guinea	Missionary Aviation Fellowship of Australia	1	20	Brazil	Southern Baptist	2
9	Alaska	Mission Covenant Church	1	21	Venezuela	New Tribes Mission	1
10	Alaska	Russian Gospel Assn.	1	22	Honduras, C.A.	National Holiness Missionary Society	1
11	Alaska	Independents	*	23	New Guinea	American Lutheran Church	1
12	Mexico	Missionary Aviation Fellowship (USA)	2	24	Southern Australia	Salvation Army	1

* Many mission boards rent private planes to reach areas inaccessible by motorized transport.

** Projected operation planned for the immediate future.

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seven states gathered recently at Clear Creek Mountain Preachers Bible School near Pineville, Kentucky. There an old-fashioned house-raising bee climaxed the institution's silver anniversary celebration.

But the 1951 building project was a far cry from the original pioneer community cooperative effort. Instead of a handful of friends assembling to fell trees, hew logs and spend several days fitting and raising them into place, some 700 volunteers came in cars and trucks. Results of their work: 19 cottages for student preachers built in one day!

The school, headed by Dr. Lloyd C. Kelly, was established in 1926 in a cove of the Cumberland Mountains. Last year it had an enrollment of 163.

Course for Chaplains

SOMETHING NEW HAS BEEN ADDED to the curriculum of Dallas Theological Seminary. It's a course on the chaplaincy—taught by an ex-chaplain who won a Purple Heart.

Prof. Rudolf A. Renfer, World War II veteran, originated the course, believed to be the first of its kind in the country.

Prof. Renfer got to thinking about the need for such a course after the Korean fighting got under way. The course is not intended as a complete guide to the job of a chaplain. It's merely a pre-orientation course for ministers who may become chaplains.

In his class lectures, the ex-chaplain emphasizes that he does not believe men of the Armed Forces want back-slapping, joking clergymen. There's no time for that, he says, when bodies are being wounded and lives are being snuffed out. He also teaches his students the jargon of the forces, explains the duties of chaplains in the various services and outlines field and battle training conditions.

In a letter to Rear Admiral S. W. Salisbury, chief of chaplains for the U. S. Navy, who congratulated him for introducing the course into the seminary's curriculum, Prof. Renfer said:

"The Armed Forces present an unparalleled mission field, needing men of real common sense, a love for the Lord and for men; men of vision, energy, competence, and a confidence in their message and mission as servants of the Lord. . . . Much of the course is drawn from my own experience . . ."

Prof. Renfer was with the 87th Infantry Division Medical Battalion in Germany in 1945 when he got the injury which won him a Purple Heart. When in a jeep on his way to hold services for a cannon company, he was hit by a piece of shrapnel. He was hospitalized for a year.

Earlier, he served with the 81st Infantry Division and was the only chaplain to graduate from its super-tough Wildcat Ranger School.

BJU to Get Museum

THE BOWEN BIBLICAL MUSEUM, under construction on the Bob Jones University campus this summer as part of a half-million dollar building project, will house the collection of Biblical antiquities presented to the university in 1943 by Mr. and Mrs. Frank Bowen. It also will include an art gallery equipped with projector and screen for showing educational films. The museum

(Continued on page 49)

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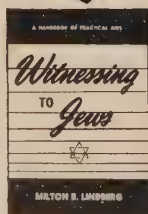
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EMMAUS BIBLE SCHOOL
6902 S. NORMAL BLVD. CHICAGO 21, ILLINOIS

October 21 to November 25



the fourth annual Christian Life Sunday school contest

Any Sunday School Can Win!

For the fourth straight year, here's the sure-fire way to
increase your Sunday school attendance by 30, 50 or even
100 per cent! In the past three annual contests, a total of
more than 1000 Sunday schools
have seen the unbelievable happen. Attendances have sky-rocketed,
boys and girls have been led to Christ, churches have been revived . . .
Within these pages you will find awards totalling \$5755.00
in value—making this contest an outstanding opportunity
for any Sunday school to secure new and helpful
Sunday school equipment. This year, make YOURS a winning Sunday school.

5 grand prizes



grand prize — class A

75 Clarin Steel Folding Chairs

Value \$410.20

Growing churches need growing facilities! Here's the answer in 75 safe, noiseless, adult-size folding chairs made by the famous Clarin Manufacturing Company. These chairs are guaranteed for ten years and will add permanent beauty to your church and Sunday school. Now is the time to begin going all-out to win this valuable addition to your church.

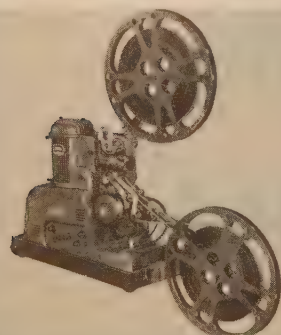


grand prize — class B

Complete DeLong Nursery Set

Value \$358.30

Here is furniture that will immediately make your nursery the talk of the community! The set includes 36 nursery-size chairs, 3 tables for tiny-tots and a worship center. This sturdy, beautiful nursery furniture is made by expert craftsmen in the DeLong Seating Company. Your Sunday school and church will be proud to work for this valuable prize.

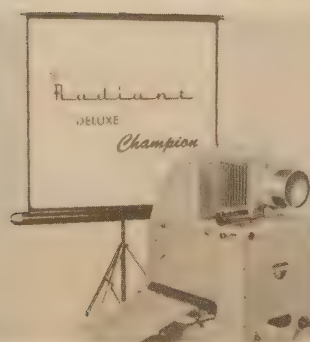


grand prize — class C

Ampro "Stylist" Projector

Value \$375.00

A prize well-worth working for! This 16 mm. 1 case sound projector is a leader in its field. Dependable, easy to thread, technically excellent, the Ampro Stylist projector can be yours for the winning. What better incentive could your Sunday school ask for? Weighing less than 29 lbs., easy to carry, this projector comes complete with case.



grand prize — class D

Beseler Projector and Radiant Screen Value \$300.50

Here's the answer to your visual teaching problems. An opaque projector made by the famous Beseler Company, which projects typewritten material, snapshots, or illustrations of nearly every kind. Along with this prize, a Radiant "Champion" screen—streamlined, efficient and sturdy will complete the projection equipment of any church. Why not try to win it!



grand prize — class E

Whittemore Stained Glass Window

Value \$200.00

Imagine this beautiful stained glass window behind the pulpit in YOUR church! This outstanding prize includes a wooden sash, making a 27-inch overall window that will be a permanent addition to your building. Besides the blessing of an enlarged Sunday school, your entire church will enjoy the beauty of this prize.

class A

For Sunday schools with an average attendance during the last year of 800 members or more.

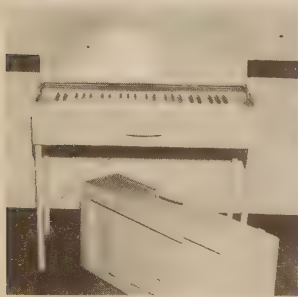


first prize

Complete Schulmerich Sound System

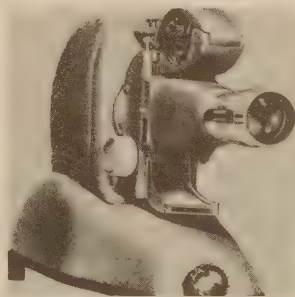
Value \$395.00

For the larger Sunday school, here is the final solution to your amplification problems! This system includes two speakers, microphone and stand and a Schulmetronic amplifier with unit bell attached. This system comes complete with recording attachments plus an electrically controlled bell system for calling into session and dismissing your Sunday school—indispensable equipment!



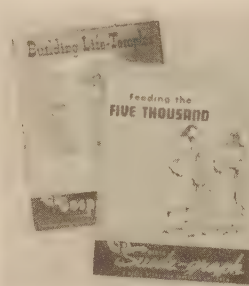
Deagan Practice Piano

2nd Prize—This small, electric piano can be plugged into any ordinary radio and it's ready to play! Place it in one of your departments or in the church proper and it becomes a novel, useful award. Value \$146.00



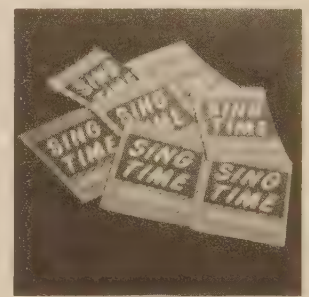
SVE New Instructor 500

3rd Prize—Here is your ideal classroom assistant. The new Instructor 500 tri-purpose projector, blower cooled; fast, easy threading; brilliant, even light distribution. Carrying case is included. Value \$120.45



Scripture Press Visual Aid Kit

4th Prize—22 Suedegraphs, 9 Gospel-graphs, 12 flannelgraph backgrounds, 10 yards of flannel, 1 easel combination, 2 flannel maps, 10 steel clips and a book of flannelgraph helps. The most complete outfit imaginable! Value \$100.09



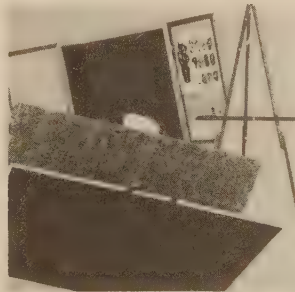
Singspiration Singtime Songbooks

5th Prize—100 copies of the songbook which young people think is tops. "Singtime" is compiled especially for Sunday schools and young people. 120 singable songs, both old and new, which you will be glad to have for your church. Value \$35.00



Radiant Screen

6th Prize—The "Screenmaster," finest portable projection screen made, supplied with "Vyna-Flect," mildew-proof, flame-proof, screen fabric. Automatic leg-opening device, completely portable, 50 x 50 inch model. Value \$34.95



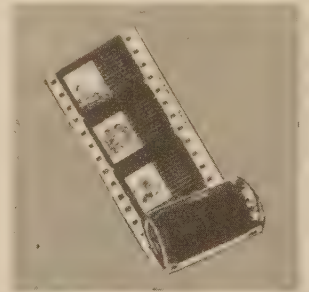
Judson and Munn Visual Aids

7th Prize—Judson Press, famous for Sunday school supplies of every sort, awards a blackboard, flannelgraph and easel for a winner! Munn Art Studio's top visual aid, "Life's Pilot" is included, complete with instructions. Value \$34.65



Collection Plates and Lite-O-Stat

8th Prize—8 fine Sudbury offering plates, appropriately and especially made for use in children's Sunday school classes. Viewlex Lite-O-Stat enables you to automatically turn room lights on and off when using projectors! Value \$26.95



Hymn Filmstrips and Film Rental

9th Prize—The Christian Education Company offers 1 set of ten, double frame hymn filmstrips containing 20 hymns. And Ambassador Films awards one film rental for any of their films which are ideal for your church. Value \$22.50

what the contest can do for YOUR church!

"Nothing in the history of this church has been more beneficial to this Sunday school than this concerted effort to build our Sunday school attendance."

KANSAS CITY BAPTIST TEMPLE
Kansas City, Missouri

"We of South Salem Friends Church wish to thank you for the opportunity of entering the Sunday school contest. We feel that the value of the contest to us in increased attendance and new zeal and burden for the Sunday school work is immeasurable."

SOUTH SALEM FRIENDS CHURCH
Salem, Oregon

"We may not win a prize but we have had a wonderful time and God will regard in His own precious way. He already has."

BETHEL TABERNACLE
Kansas City, Missouri

"As a result of the contest we have achieved a greater regularity in our attendance. New faces have been appearing continually. Our post contest response is better than the response during the course of the contest. We were glad to have a small part in a great Sunday school movement."

FIRST BROTHERS CHURCH
New Lebanon, Ohio

"The calling and personal work done in homes started as a result of the contest has really brought a revived spirit to our people which we have not been able to attain even through special revival services in the past. For example, the Lord permitted us to win 9 people to the Lord in their homes, 3 people accepted the Lord in church services, 5 public confessions, 2 life dedications to the church, and 5 members added to the church membership—all of this as a result of the personal contact and invitation to attend our Sunday school."

ENID BIBLE CHURCH
Enid, Okla.

For Sunday schools with an average attendance during the last year of no less than 500 and no more than 799 members.

class B

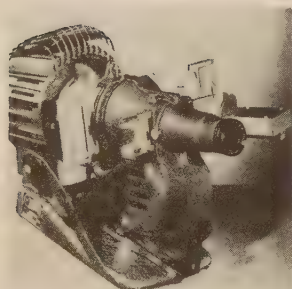


first prize

50 Clarin Steel Folding Chairs

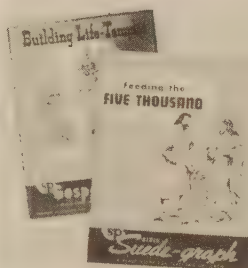
Value \$293.00

Expanding Sunday schools always need more chairs! Here is your opportunity to win 50 sturdy, guaranteed, noiseless chairs manufactured by the dependable Clarin Chair Company. These chairs carry a ten-year guarantee and are beautifully constructed for enhancing your church or Sunday school



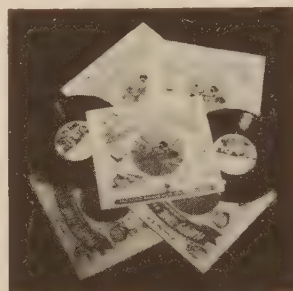
Golde Projector

2nd Prize—1000 watt slide projector accommodates all size slides up to 3 1/4 x 4 inch. Comes complete with carrying case and lamp. Double blower cooled for brilliant projection in any size auditorium. Value \$143.25



Scripture Press Visual Aid Kit

3rd Prize—22 Suedeographs, 9 Gospel-ographs, 12 flannelgraph backgrounds, 10 yards of flannel, 1 easel combination, 2 flannel maps, 10 steel clips and a book of flannelgraph helps. Value \$100.09



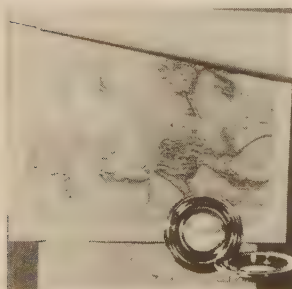
50 Singspiration Records

4th Prize—Here is a complete library of records for a public address system in any church. They may be used to publicize your Sunday school or church in the community and enhance your P.A. system. Value \$52.50



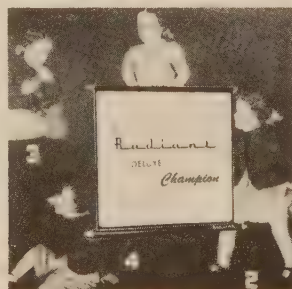
Deluxe Da-Lite Screen

5th Prize—The Deluxe Challenger tripod screen is sturdy, compact, and easy to set up. No-rub, flat-back, octagon case, with 52x70 inch screen! Here is the ideal screen for church and Sunday school use. Value \$46.20



Westminster Maps, Sudbury Plates

6th Prize—A complete set of six full-color Bible maps with a sturdy all-steel tripod which has a 36-inch movable rod. Also 7 Sudbury moulded bakelite collection plates made especially for children's Sunday school classes! Value \$35.00



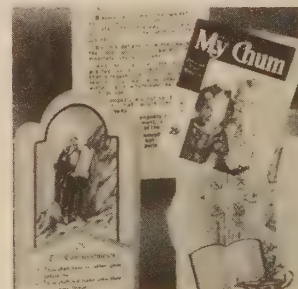
Radiant Screen, Munn Flannelgraph

7th Prize—Another famous-make Radiant Deluxe "Champion" screen, 50x50 inch size, with portable metal tripod. Reflects light! Plus Munn Art's well-known "Linda Runs Away" flannelgraph for use in your class. Value \$32.80



Singspiration Books, Ambassador Film

8th Prize—Here are 25 songbooks compiled especially for church choirs. Your choir will enjoy singing these "Choir Favorites!" Ambassador Films also offers a free rental on one of its Christian films, tops for Sunday schools! Value \$31.25



100 Bookmarks, My Chum Subs

9th Prize—Judson Press offers 100 celluloid bookmarks, ideal as awards after a Sunday school contest! Also, one 10-year subscription or 10 1-year subscriptions to MY CHUM, children's Christian story magazine. Ideal for awards or library. Value \$30.00

this success story can be yours, too!

"The contest last year necessitated the building of a new Sunday school unit, construction of which began during that contest. That building was dedicated on Feb. 19. This year, however, another educational unit was begun earlier as it was obvious that quarters already crowded would not satisfactorily contain the estimated increase in attendance. The second unit was occupied Dec. 3, and it relieved the congestion considerably . . . We wish to thank you again for your interest in Sunday school attendance and evangelism and for the opportunity of entering a contest, the results of which will last throughout eternity."

BIBLE BAPTIST CHURCH
Phoenix, Arizona

"The contest led to a very crowded condition in every class and department. We did enlarge some of the rooms. Already plans are under way for additional Sunday school space that will almost double our present space."

CUMBERLAND PRESBYTERIAN CHURCH
Payetteville, Tennessee

"Your Sunday school attendance contest must have been custom-made for our Sunday school. We believe that the interest and enthusiasm and church consciousness that has been developed is permanent, at least we intend to make it so . . ."

FIRST EVANGELICAL U.B. CHURCH
Springfield, Ill.

"Interest was unprecedented in this rapidly growing church. All attendance records for 143 years were broken during the contest."

MT. HOPE METHODIST CHURCH
Media, Pa.

"May I say immediately that regardless of awards, our school has been greatly strengthened by participation in your splendid contest. There has been such signal advance and evidence of the Spirit among us that we are most grateful already."

CALVARY BAPTIST CHURCH
Salem, Oregon

class C

For Sunday schools with an average attendance during the last year of no less than 250 and no more than 499 members.



first prize

Deagan-Organ Shop Wellington Marimba

Value \$350.00

Here is a piece of equipment that will complement your entire church-music program. Canton, Ohio's Organ Shop and the Deagan Company have collaborated in offering to the first-prize Sunday school this expensive instrument that can be used extensively in your Sunday school.



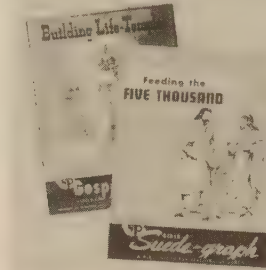
35 Clarin Chairs

2nd Prize—Here are the sturdiest, most dependable steel folding chairs, built by the Clarin Manufacturing company. Of Intermediate size, these chairs will be a welcome addition to any Sunday school department. **Value \$169.05**



Endicott Pulpit

3rd Prize—For the finest kind of addition to your church equipment, here is a pulpit of hand-selected oak, with ample shelf space, adjustable reading table and decorative, yet simple design. **Value \$110.00**



Scripture Press Flannelgraph Kit

4th Prize—22 Suedeographs, 9 Gospel-Graphs, 12 flannelgraph backgrounds, 10 yards of flannel, 1 easel combination, 2 flannel maps, 10 steel clips and a book of flannelgraph helps. The most complete outfit imaginable! **Value \$100.09**



6 Dahlin Collection Plates

5th Prize—Here are 6 beautifully made aluminum plates with simulated walnut finish. These light-weight offering plates, lined with wine velveteen, are 12 1/2 inches wide, ideal for your church. **Value \$33.00**



Singspiration Songbooks, Sudbury Plates

6th Prize—50 "Singtime" songbooks compiled especially for young people in churches and Sunday schools. The Sudbury Company also offers 6 fine moulded bakelite collection plates of Sunday school model. **Value \$32.50**



Singspiration Records, Munn Visual

7th Prize—25 famous Singspiration records, ideal for public address system amplification. Plus the well-known Munn Flannelgraph lesson "The Little Foxes," beautifully colored and complete with instructions. **Value \$30.90**



CHRISTIAN PARENT, Ambassador Film

8th Prize—One 10-year subscription or ten 1-year subscriptions to the CHRISTIAN PARENT, tops as awards or additions to your church library. Also, one free rental of Ambassador's fine, evangelical films. **Value \$30.00**



Radiant "Screenmaster"

9th Prize—One 40x40 inch portable projection screen of the finest materials. Supplied with "Vyna-Flect," mildew-proof, flame-proof fabric, this screen is easy to set up with an automatic leg-opening device. **Value \$26.95**

even without prizes, your Sunday school wins!

"Now that the contest is over, it would still be wonderful to win, but we find that the winning of a prize is secondary. We broke our attendance record after the contest partly as a result of the work done in visitation and other personal work. This has been a fine reward in itself. The benefits we received have far surpassed our expectations and have opened our eyes to the possibilities of missionary work in this community."

MISSION HILLS COMMUNITY CHURCH
Littleton, Colo.

"There are many results in that we did bring our Sunday school and work before the public. Our people are working more, new folks have and are coming in, and the burden of prayer is shared by many for our children and young people, so we feel that it has profited us much and the results are not yet over."

CHURCH OF THE NAZARENE
Fairfield, Maine

"Whether we merit a prize or not, we have already won a good many things of eternal worth for our School. We think the CHRISTIAN LIFE contest is a swell idea. Keep it up!"

BETHANY COVENANT SUNDAY SCHOOL
Brainerd, Minnesota

"We do want to thank you for providing this opportunity and challenge to us. This contest has meant more to us than the winning of a prize. We have not lost even if we had won no prize."

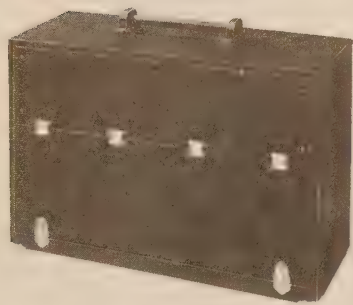
WAMIC COMMUNITY CHURCH
Wamic, Oregon

"I cannot tell you how much enthusiasm and spiritual fervor and zeal this contest has already put into our church."

FIRST EVANGELICAL FREE CHURCH
Portland, Oregon

For Sunday schools with an average attendance during the last year of no less than 100 and no more than 249 members.

class D



first prize

Estey Folding Organ

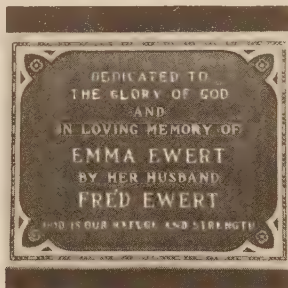
Value \$185.00

Think of having organ music *where* you want it, *when* you want it. The Estey Folding Organ is a compact, portable, reed organ of demonstrated quality and one that will produce a rich purity of tone. The Estey organ is ideal for Sunday schools, and weighs only 60 pounds. The case is of solid oak with dark oak finish. Try for it!



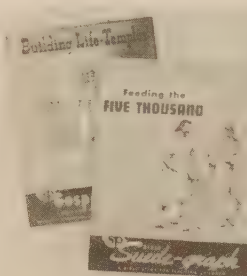
100 Rodeheaver Hymnbooks

2nd Prize—Here are 100 new "Church Service Hymns" songbooks, published by the Rodeheaver Hall-Mack Company. This popular hymnbook can be used in Sunday schools, churches or young people's meetings. Value \$105.00



Bronze Plaque, Munn Visual

3rd Prize—The Southwell Art Bronze Company offers you this fine, 12x15 inch bronze plaque on which any appropriate wording can be placed. Also a Munn visual "Boy Inside His Clothes," for Sunday school use. Value \$103.35



Scripture Press Flannelgraph Kit

4th Prize—22 Suedeographs, 9 Gospel-graphs, 12 flannelgraph backgrounds, 10 yards of flannel, 1 easel combination, 2 flannel maps, 10 steel clips and a book of flannelgraph helps. The most complete outfit imaginable! Value \$100.09



15 Clarin Intermediate Chairs

5th Prize—15 steel, folding chairs that are guaranteed for ten years! These sturdy, dependable chairs are noiseless and beautifully constructed by the famous Clarin Manufacturing Company. Value \$72.45



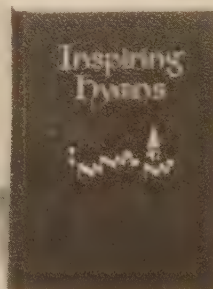
Wristwatch, Abingdon Maps

6th Prize—Christian Education Company offers a 17-jewel woman's wristwatch, ideal for an award in your Sunday school. With this, a complete set of colored Bible maps by the well-known Abingdon-Cokebury Company. They can be yours! Value \$69.95



Electric Phonograph, Sudbury Plates

7th Prize—Any Sunday school will thrill with this 3-speed Audio-Master Junior electric phonograph! Sudbury also offer 5 of their bakelite offering plates made especially for children in Sunday schools and churches. Value \$41.45



Singspiration Books, Ambassador Film

8th Prize—12 copies of Singspiration's "Inspiring Hymns" songbook, ideal for use in Sunday schools. Ambassador Films also offers one free rental of a gospel film for your church, Sunday school or young people's. Value \$34.00



Heyer Dupli-Kit, CHRISTIAN PARENT

9th Prize—This post card printer and addresser will be of great value to your church for mailing cards to absentees, announcements, etc. Also one 5-year or five 1-year subscriptions to CHRISTIAN PARENT for a winner! Value \$29.90

over 1000 Sunday schools have benefited!

"Our Sunday school did not become acquainted with the attendance contest until just a few weeks before it was to begin, but we certainly have been very thrilled at the results obtained in our Sunday school effort. God has richly blessed. You are to be complimented for sponsoring such a splendid contest!"

ASSEMBLY OF GOD
Fort Wayne, Indiana

"We would like to state that the contest gave us much pleasure and much opportunity for re-thinking the great Sunday school task that is before the churches of our land and must occupy a great part of our evangelistic vision."

FIRST BAPTIST CHURCH
Elkhart, Indiana

"This contest has been a real blessing to our staff, our children, and our community . . . We wish to thank CHRISTIAN LIFE for the privilege of participating in such a worthwhile contest."

HOPE UNION CHURCH
Rosemead, California

"The contest last year necessitated the building of a new Sunday school unit, construction of which began during that contest. That building was dedicated on Feb. 19. This year, however, another educational unit was begun earlier as it was obvious that quarters already crowded would not satisfactorily contain the estimated increase in attendance. The second unit was occupied Dec. 3, and it relieved the congestion considerably . . . We wish to thank you again for your interest in Sunday school attendance and evangelism and for the opportunity of entering a contest, the results of which will last throughout eternity."

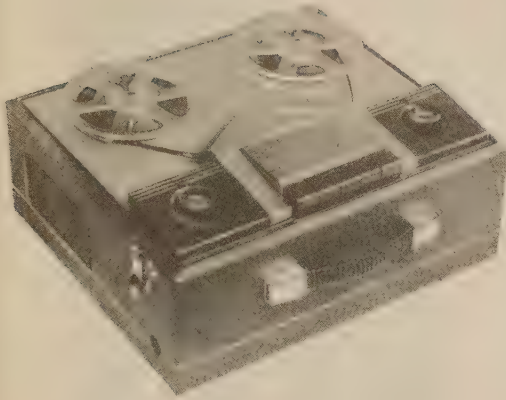
BIBLE BAPTIST CHURCH
Phoenix, Arizona

"We have considered the time, energy and prayer put into this effort really worth while. This contest has not only increased our attendance, but the enthusiasm stirred among the people and the creation of a vision of what can really be done when we put forth a little effort in the cause of Christ has also been most profitable."

FIRST BAPTIST CHURCH
La Crescenta, Calif.

class E

For Sunday schools with an average attendance during the last year of not less than 25 and not more than 99 members.



first prize

Wilcox-Gay's "new" Tape Recorder

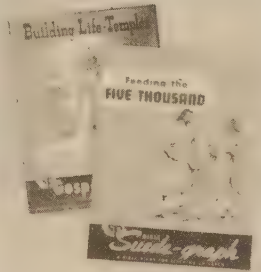
Value \$149.50

Here is a valuable, dual speed tape recorder which is ready for use in your church. This tape recorder has one hour continuous recording, excellent quality and weighs less than 20 pounds! It features an operating simplicity that is literally finger-tip magic! Now you can record special programs or services to be taken to shut-ins!



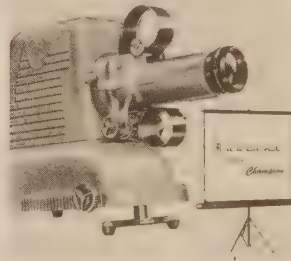
30 Clarin Folding Chairs

2nd Prize—Here are 30 Intermediate size, sturdy steel folding chairs that will stand any Sunday school's wear! Guaranteed for ten years, these chairs are noiseless and attractive. Value \$144.90



Scripture Press Flannelgraph Kit

3rd Prize—22 Suedegraphs, 9 Gospel graphs, 12 flannelgraph backgrounds, 10 yards of flannel, 1 easel combination, 2 flannel maps, 10 steel clips and a book of flannelgraph helps. The most complete outfit imaginable. Value \$100.09



Viewlex Projector, Radiant Screen

4th Prize — 300 Watt, motor fan cooled combination slide and strip film projector that is tops for Sunday schools and churches. Also a Radiant wall screen, 40x40 inches, and adjustable for both slides and films. Value \$100.00



Collegiate Gowns, Strong's Concordance

5th Prize—The Collegiate Cap and Gown Company offers you 12 children's "Songster" choir robes in a choice of the color you wish! And Abingdon-Cokesbury gives you a Strong's complete concordance for your church library. Value \$92.15



Morrison Records, Clarke's Commentary

6th Prize—25 records from the extensive Morrison recording library. You may select chime, vibra harp and organ records for use in any church or Sunday school session. Abingdon-Cokesbury gives you a 6-volume Clarke's commentary! Value \$82.00



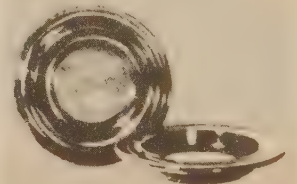
Mitchell Table, Judson Register

7th Prize—One durable, Mitchell folding table with tan linen plastic top, attractively trimmed in Bryce Beige enamel. Judson Press gives you a beautiful, solid oak register board that can be placed in your church auditorium. Value \$62.00



SVE Slides, Judson Banners

8th Prize—To enrich your slide and filmstrip library, SVE gives you \$50 worth of new materials of your own selection. Judson Press offers attendance and offering banners of fine fabrics and colors for your Sunday school. Value \$57.00



Visuals, Ambassador Film, Plates

9th Prize—Munn Art Studio's well-known "Daniel In The Lion's Den" flannelgraph; 4 Sudbury bakelite collection plates, made especially for children; and one free rental of an Ambassador gospel film, ideal for church. Value \$22.95

last year 643 Sunday schools entered and 106,000 new pupils were added!

"We are happy to say that it was a real blessing to the life of the school as we enjoyed a 37% increase in attendance over our present average . . ."

BURHOLME BAPTIST CHURCH
Philadelphia, Pa.

"The stimulus this contest has given to our already rapidly growing Sunday school has been tremendous. Best of all, our attendance has dropped off less than 10% since the contest closed, part of which can be attributed to the weather."

CALVARY BAPTIST CHURCH
Warren, Pennsylvania

"This contest has been of such great value in creating a desire among church members to be soul winners, to do visitation, etc. As one put it, 'It has given us a shot in the arm'."

FIRST BAPTIST CHURCH
Prescott, Arizona

"We count it our happy privilege to have participated in the third annual Sunday school contest. As a whole our church has become more Sunday school minded and realizes the value of trained teachers and workers to exert spiritual influence upon the lives of our boys and girls and ultimately winning them to the Lord . . ."

GOSPEL TEMPLE
St. Paul, Minnesota

"The contest helped to engender a great deal of enthusiasm, not only within the Sunday school, but also in the unsaved homes from which many of our pupils come. It showed us what could be done by united effort and the help of God was a great encouragement to our faith. The contest has given us a sense of belonging to every other Sunday school that entered it. We felt as if we were working together with others of 'like precious faith' toward a common goal and for the glory of God."

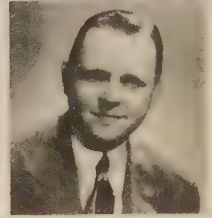
BETHANY BAPTIST CHURCH
Seattle, Wash.

the board of judges



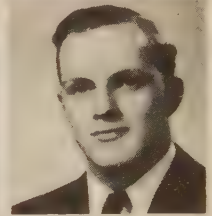
NELS ANDERSON, *Sunday School Convention department, Scripture Press, Chicago. Experience as Christian Education director and expert on the Sunday school.*

WARREN FILKIN, *professor of Christian Education, Northern Baptist seminary, Chicago.*



MILFORD SHOLUND, *executive director of the Evangelical Welfare Agency, professor of Christian Education at Trinity Seminary and Bible college.*

WINONA WALWORTH, *associate general secretary of the National Sunday School Association; formerly chairman of the Sunday school committee of the Mission Covenant California Youth Board.*



LARRY WARD, *director of publications, the General Association of Regular Baptist churches.*

**see the Church and Sunday School Management section
of Christian Life for ideas on how you can win!**

special offer!

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\$2

per year

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mailed to one address

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City _____ Zone _____ State _____

Your name _____

Position _____

Average Sunday school attendance, October 1, 1950, to date _____

Also, please enter our group subscription for five or more copies
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Enclosed find \$_____ for the above order.

1. CHRISTIAN LIFE'S attendance contest (open to all evangelical Christian Sunday schools) covers the six-Sunday period of October 21, 28, November 4, 11, 18, 25, 2951.

2. To insure fairness in comparing results achieved, Sunday schools will be classified according to size: Class A schools—average attendance of 800 or more for the fifty-two Sundays from October 1, 1950, through September 30, 1951. Class B schools—average attendance of 500 to 799 for the same period. Class C schools—average attendance of 250 to 499; Class D schools—average attendance of 100 to 249; Class E schools—average attendance of 25 to 99.

3. A complete listing of the valuable prizes to be awarded winners in each class will appear in the September issue of CHRISTIAN LIFE magazine.

4. Judges will score entries on the following bases: 50% of total—percentage increase in average attendance for the six contest Sundays in 1951 over average Sunday attendance from October 1, 1950, through September 30, 1951.

50% of total—initiative and effort displayed before and during the course of the contest. Present these activities in a simple statement, enumerating committees, teacher training classes, neighborhood surveys, publicity and promotion, pupil participation, program techniques and other contest effort carried on by your Sunday school. Please include snapshots or photographs and samples of posters, blotters, dodgers, newspapers, etc.

5. Contest entries must be postmarked before midnight of December 31, 1951, and become the property of CHRISTIAN LIFE magazine.

6. Decisions of the judges will be final.

NEWS

(Continued from page 40)

garden will include all types of Oriental plants mentioned in the Bible.

Collected by the Bowens and valued at \$300,000, the museum contains antiquities from Palestine, Syria, Lebanon, Egypt and Trans-Jordan. It also contains several articles from the royal tombs of Egypt, secured from Sir Flanders Petrie, as well as collections of various kinds and models of Palestinian life.

Removal of the museum into its new \$125,000 building will provide much needed additional reading rooms in the Mack Library, where the museum is now located.

Other additions to the campus will be an additional classroom building, an addition to the science department and a new men's dormitory.

FILMS

Gospel Films to the Throngs

A NEW TYPE OF EVANGELISM in which the film projector serves as the preacher has attracted throngs to street meetings in the Negro district of Philadelphia.

Responsible for the new effort to reach both children and adults is Harry G. Bristow, Jr., "cineminister" and organizer of Christian Youth Cinema, Inc. He uses religious films to convey the gospel message.

Describing the Friday night gatherings, Bristow said: "It seems like the people come from everywhere. The boys and the girls bring milk boxes and newspapers to sit on right in the street. The police have permitted us to rope off an entire block so that traffic will not conflict with the film presentation. The meeting starts with a program of transcribed music.

"One young college student gives out gospel bombs and short editions of the Scripture, and every week now he has been virtually mobbed with the anxious hearts seeking God's Word."

Mr. Bristow normally conducts Saturday night film rallies for young people.

Unified Rental Agency

CHURCH FILM LIBRARIES, a unified rental

agency for motion pictures produced by nine Protestant denominations, has begun operations in Pasadena as a non-profit corporation.

The organization, which serves the Los Angeles area, is believed to be the first of its kind functioning in this country.

President and general manager of the new company is the Rev. Kenneth L. Holst, producer and distributor of religious films, whose own library of motion pictures has been combined with those of the Congregational Christian Churches and the Presbyterian Church in the U.S.A. in the unified venture.

Other partners in Church Film Libraries are the American Baptist, Disciples of Christ, Protestant Episcopal, Augustana Lutheran, United Lutheran, United Presbyterian and Friends denominations.

All 16mm films these denominations sponsor will be distributed in southern California by the new organization. It was incorporated under California laws, and its board of directors has one representative from each denomination plus three members-at-large.

3 Sunday School Films

RELIGIOUS MOTION PICTURES will soon be serving the Sunday school in a new role, according to President Victor E. Cory of Scripture Press, inter-denominational publisher of Sunday school lessons and supplies.

The Chicago publishers have launched a series of Sunday school training films to help Sunday school teachers and staffs do a more effective job of teaching children and adults with the Gospel. Cavalcade Productions, who filmed "Out of the Night" and "Lord of All," are the producers of all three films.

The first three training films are designed to inspire and instruct Sunday school workers on how to win more pupils to Christ, reclaim absentees, gain new prospects through visitation and make the Sunday school one of the greatest channels of evangelism.

"Stars in Your Crown" portrays the importance of leading pupils to a personal acceptance of Christ as Savior through per-



Now, Every Church can have Fine Chimes

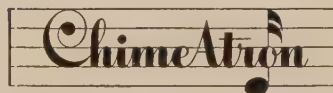
Here are the chimes you've been waiting for—an instrument that combines unusually high-quality tone with a price so low that any church can afford it.

It's the new Schulmerich "ChimeAtron" (by the makers of the famous "Carillon Bells"). Full twenty-five notes, G to G. Plays melody and harmony.

- Plays with any organ
- Serves as tower chimes
- Combines with Schulmerich automatic devices
- Has remote control, button operation
- Plays from organ keyboard or its own
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- before entering military service
- before beginning life's work

Answers your questions about inspiration, evolution, science and the Bible, etc.

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PREMIER TELECAST

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OCTOBER 6

COAST TO COAST

SATURDAYS..... 11:00 P.M. E.S.T.





Central Conservatory Ensemble Announces Christmas Holiday Tours

The nine-member ensemble was enthusiastically received by packed churches and appeared on many radio and television broadcasts on their recent tour in the East and in Canada. Dr. Robert L. Hudson directs the ensemble, made up of students trained at the Central Conservatory in Chicago. Pastors are invited to write for concert dates.

Last Notice: Enter before September 10—Call or write

CENTRAL CONSERVATORY OF CHICAGO

509 South Wabash Avenue, Department CL

Chicago 5, Illinois

sonal witnessing and contact while helping to solve their everyday problems.

"God's Acre of Diamonds" is centered around a series of dramatic incidents which picture the Sunday school as the priceless "acre of diamonds," offering a wealth of opportunity to reach all ages and economic levels for Christ.

"Doorways to Decision" demonstrates how to successfully launch a Sunday school visitation program. The film is highlighted by the dramatic conversion of a sophisticated young wife, who has been rebellious about her husband's recent conversion and interest in Sunday school.

The premier of "Stars in Your Crown" was scheduled for the second annual Sunday School Fair September 15 in the Scripture Press Chapel.

WORLD

Friendly Eyes toward Rome

HOPE THAT THE ROMAN CATHOLIC CHURCH may establish some form of relationship with the World Council of Churches without actually becoming a member was voiced in London by Anglican Bishop Ivor Stanley Watkins of Malmesbury, England.

Bishop Watkins addressed the Convocation of Canterbury in support of a resolution calling for the appointment of a joint committee of the Upper and Lower Houses to examine "ecclesiological significance" of the World Council.

"The World Council is an assembly of non-Roman communions, but it must not be thought, or taken for granted, that because the Roman Church has so far remained outside, it must do so permanently," Bishop Watkins said. "We hope for the possibility of the Roman Church, not acting as a member of the World Council, but in some parallel relationship to it."

Bishop Watkins warned against "a danger that the World Council may become anti-Roman instead of non-Roman; that it should become a pan-Protestant alliance."

The Bishop added that it was "vital" for the World Council to contain an Anglo-Catholic element, because "without that element, the Council could not be said to be fully representative of non-Roman Christendom."

Reds in Palestine

AS DESCRIBED IN CHRISTIAN LIFE many months ago, the Soviet regime has a real foothold in Israel as the result of the Russian government's domination of the Orthodox Church in the Holy Land.

Now word comes from Jerusalem that an official representative of the Russian government has arrived to administer the properties of the Orthodox Church in Israel. The properties were turned over to the Soviets in 1949 by the Israeli government.

Observers in Jerusalem have predicted that the arrival of the Russian administrator, A. A. Klugin, will lead to increased conversion of the Russian Church's holdings in Israel for secular use.

They pointed out that the large Tabitha convent near Tel Aviv has been closed to visitors and is being used for housing the Soviet technical staff and wireless section.

Friend of the Gospel

GENERAL MATTHEW B. RIDGWAY, supreme commander of the Allied Occupation Forces

in Japan, has given ample demonstration that he is favorable to the work being done by evangelical missions in the Far East.

When General Douglas MacArthur was forced to leave his command, many evangelicals wondered whether the sympathetic policy toward missions would continue. Today a number of leaders have been assured that the Lord has kept open the door.

Already General Ridgway has taken the trouble to express himself as genuinely interested in the Scripture distribution program of the Pocket Testament League and the missionary work of The Evangelical Alliance Mission, which has the largest group of Protestant missionaries in Japan. Evangelist Billy Graham also has had encouraging communications from Ridgway.

Mob Stones Pentecostals

A MOB OF 400 persons joined in the stoning of the home of a Pentecostalist family in



MISSILES USED IN MOB ATTACK
'No protection for evangelicals'

Longueuil, Montreal suburb, early in June. Two of the twenty occupants of the house were injured, and every window except one in the house was smashed.

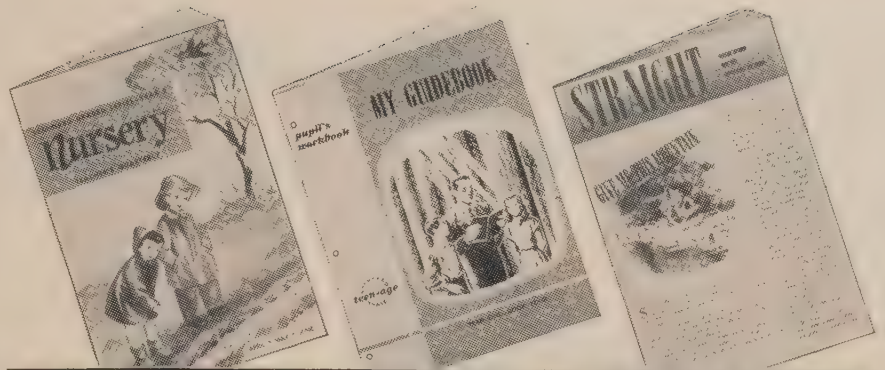
The riot was reminiscent of a similar attack a year ago upon the meeting place of the Christian Brethren at Shawnigan Falls. In both instances, the rioters said they thought it was a Jehovah's Witnesses meeting.

Protests against the mob action were entered immediately by the Pentecostal Assemblies of Canada and Aurelien Lincourt, butcher, into whose home the rioters tossed huge boulders, bricks and other missiles. The city of Longueuil has been asked for financial reparations.

The disturbance followed a meeting of Pentecostal believers in Lincourt's home. Soon after the meeting started, a crowd began to gather outside the house. Continued catcalling and booing made the meeting difficult, but it proceeded until 10 P.M.

When the Rev. E. L. Lassegues, Pentecostalist pastor, was seen to be leaving Lincourt's house, the stone throwing began. Huge boulders were heaved into the house as the frightened Christians huddled in closets and under beds for protection. Two women were struck on the arms.

About 11 P.M. Longueuil firemen appeared and began to play water from a fire-



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- COMPLETE HELPS

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NEW PRESCHOOL COURSE Quarterly . . . Even a 3-year-old will understand, love, remember. New full-color Bible pictures, take-home pictures, others to color. Teacher also gets complete helpful lesson plans and helps. A Bible-centered course that's perfect to start teaching Christ to preschool youngsters. Start with October quarter.

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NEW TEEN-AGE COURSE . . . Gets and holds attention of active youth. Teaches how to use Bible intelligently and make it a daily guide and companion. Colorful, attractive workbook-style pupils' leaflets and complete manuals for teachers. True-to-the-Bible; inspiring; character-building. Starts October.

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NEW WEEKLY PAPER for Teen-Agers. Offers Bible teaching, entertainment. Contests, exciting stories, picture stories. 16 colorful pages of keen interest to modern youth. Starts October.

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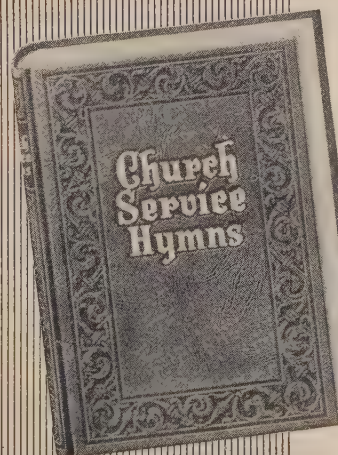
Zone _____

State _____

Name of Church _____

My Position _____

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In this issue . . . Don't miss the Reader Service section, with its
help in selecting films, records, books, and its church and Sunday school
management ideas. Also at your service: the Buyers Guide insert.



"Please help me
reach the deaf
for Christ . . .

. . . I HAVE BEEN DEAF since boyhood, un-
happy until I found Christ. Now I am anxious
that other deaf, mute folks find Him thru litera-
ture I send. Many Christians have sent names
or gifts for the work. Please help with your
prayers, aid, and names and addresses of
deaf." Julius K. Hoffmann, Address, Dept. CL.

Send
Names to:

Gospel Witness To The Deaf, Inc.
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Scripture mottoes, Scripture calendars, greeting
cards. Good commission. Send for free catalog and
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May obtain most films advertised
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VISUAL AID CENTER

1657 Pennsylvania Denver 3, Colo.
Harvey W. Marks, Mgr.

hose upon the crowd, temporarily dispersing
it. After the firemen left, the crowd gathered
again, continuing the disturbance until
2 A.M. At one point it was feared that they
would set fire to the Lincourt home.

Officials of the United Church of Canada
asked the Roman Catholic archbishop at
Montreal to put an end to such mob at-
tacks, branding this one as "an intolerable
breach of the civil and religious liberties of
our citizens."

But Lincourt recalled the ominous re-
mark of a provincial policeman on the
night of the assault: "There is no protec-
tion in Quebec for you evangelicals."

► PRESS

Chiang Wants Bibles

GENERALISSIMO CHIANG KAI-SHEK, head of
the Chinese National Armies in Formosa,
has invited the Pocket Testament League
to distribute Gospels and Testaments to
members of his armed forces and the civil-
ian population of Formosa.

In endorsing the League's efforts in the
last stronghold of Free China, the General-
issimo included this personal testimony:

"I always have the pleasure to have
people read and study the Bible, since the
Bible is the Voice of the Holy Spirit. It
reveals the righteousness of God and His
love. Jesus Christ our Redeemer gave His
life and shed His blood to save those who
believe in Him. His righteousness exalts
the nation; Christ is the Cornerstone of all
freedoms. His love covers all sins; all those
who believe in Him shall have eternal life."

New Version to Break Record

IN WHAT IS BELIEVED TO BE the greatest
first printing in publishing history, one mil-
lion copies of the Revised Standard Version
of the Bible will be released in September,
1952, by Thomas Nelson and Sons.

Publication of the new version of the
Scriptures will culminate the work of 14
years by 31 scholars, who have worked un-
der the direction of the International Coun-
cil of Religious Education, now a division
of the National Council of Churches. The
New Testament portion was published in
1946.

It is expected that the entire printing will
be sold out within three months.

Materials required for the printing in-
clude: 1,000 tons of paper; 16,670 pounds
of ink—about 2,000 gallons; 10 tons of type
metal; 71½ miles of forty-inch cloth; 140
tons of binders board; and nearly 19 million
yards of thread.

The 23 karat gold leaf used for stamp-

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today for free catalogue
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Regalia Mfg. Co., Dept. 110, Rock Island, Ill.

ing the spine of the books could pave a street 24 feet wide for nearly a mile. The Bibles stacked in one pile would tower 24 miles into the stratosphere.

Fiction Contest Opens

GREAT INTEREST IS BEING EVIDENCED in Zondervan Publishing House's first \$1,000 juvenile Christian fiction contest, which closes December 31, 1951. Three prizes are being offered in awards totaling \$1,000. First prize is \$750; second prize, \$150 and third prize, \$100. Half of each of these prizes is an outright award and the other half an advance on royalties.

Christian fiction manuscripts geared for youngsters from six to fourteen years of age, with a minimum of 17,500 words and a maximum of 50,000 words, are being solicited.

The publishers have also announced a third international Christian fiction contest for adult material with three prizes totaling \$5,000. Closing date is December 31, 1952. Complete information regarding both contests may be had by writing: The Editors, Zondervan Publishing House, Grand Rapids 2, Michigan.

New Editor Chosen

THE REV. ERWIN J. KOLB of Bethalto, Illinois, has been appointed editor of *The Christian Parent* and the affiliated magazine for children, *My Chum*, published at Highland, Illinois. Pastor Kolb, a graduate of Concordia Seminary, St. Louis, has been active in Christian education interests.

N. Y. Gets Polygot Bible

THE AMERICAN BIBLE SOCIETY has recently acquired a set of the famous Paris Polyglot Bible, containing, in ten huge volumes, the text of the Bible in seven languages—Hebrew, Chaldee, Greek, Latin, Syriac, Arabic and Samaritan. The Bible was printed in Paris in 1629-45.

This is now in the library of the Bible Society in New York City, together with the other "great Polyglots" of the sixteenth and seventeenth centuries.

First Polyglot work ever published was a Psalter printed at Genoa in 1516 by P. P. Porrus. The last and most valuable was the magnificent London or Watton Polyglot, completed in 1657.

The Paris Polyglot, just acquired by the Bible Society, is the largest and most elaborate. It was edited by a Paris lawyer, Guy Michel LeJay, with the aid of a large group of scholars.

► RADIO & TV

Lutheran Hour Plans

PLANS FOR RAISING a quarter-million dollars for the Lutheran Hour radio program by September were approved at a convention of the sponsoring organization, the Lutheran Layman's League, at a convention in July at Sioux City, Iowa.

The League, an auxiliary of the Lutheran Church-Missouri Synod, voted to raise the fund to erase a \$165,000 operating deficit of the program and to provide it with a financial reserve. The Lutheran Hour is aired in 36 languages on 1,200 stations in 52 countries.

The 700 delegates, representing the

suspense

intrigue

narcotics

... then God!

see



"Out of the Night"

A 30-minute, 16 mm., color and sound documentary film. Skid Row . . . here is sin in the raw. Broken figures that once were men stagger drunkenly along the neon-tinted sidewalks. But above the din, echoing through the gross darkness, the victorious song of the redeemed reaches out to snatch these derelicts from the night and bring them into God's marvelous light! You'll thrill at this facts-from-the-files portrayal of what God's power can do to a sin-wracked life.

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—outright purchase \$250 per print

(Special 20% discount on purchases through September)

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"Unshackled"

Every Saturday, 11 p.m. (Central Daylight Time)
WGN, 720 kc.

This breath-taking dramatic production is each week literally storming into thousands of homes with another method of telling the story of God's power on the "Street of Forgotten Men." True stories of real people who have been changed from death to life . . . who have walked the way of sin and somehow come into God's path through the Pacific Garden Mission. Now on a clear-channel coast to coast station, YOU, too, can hear it! Transcriptions are available on tape and discs.



In addition to these, Pacific Garden Mission operates a servicemen's center, women's division, and free medical and dental center.

For further information, write

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646 South State Street, Chicago 5, Illinois

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Pacific Garden Mission, Dept. CL:



Please send information on

- ☐ "Unshackled" (Radio program)
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- ☐ Send free 73rd Anniversary 24 page Booklet.

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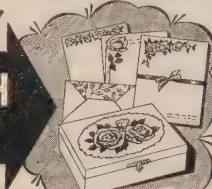
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"I give you my tribe-- come and give us Bible Study."

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For those Who Cannot Play a Note but Wish to Learn to Play Hymns and Gospel Songs. FIFTY Musically-illustrated lessons. Original HARKNESS Keyboard Charts. Children study under home supervision.

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League's 70,000 members, also voted to erect or acquire an international shortwave transmitter for the Lutheran Hour.

In another action, the convention authorized cooperation with the Missouri Synod in the production of what was described as "by far the largest" Protestant television show yet planned for this country. The Synod has voted to spend \$750,000 to produce a series of half-hour religious TV programs of a dramatic nature.

In a special ceremony, the Rev. Armin C. Oldsen was inducted into office as the first permanent Lutheran Hour preacher since the program's initiator, Dr. Walter A. Maier, died in January, 1950. Mr. Oldsen, professor of religion at Valparaiso University, will take over the program this fall.

Notables Laud Program

SENATOR CHARLES W. TOBEY of New Hampshire and J. Edgar Hoover, director of the Federal Bureau of Investigation, are among the prominent Americans who have urged their countrymen to return to family worship in their homes.

Their statements were directed to officials in charge of The Family Worship Hour, non-denominational program aired by 100 stations.

Launched in 1947 by the Rev. Theodore D. Martens, of Chicago, Missouri Synod Lutheran pastor, The Family Worship Hour is unique in that no participating speaker or musician is identified by name.

Recently a group of jurists meeting in Chicago urged the nation's radio stations to devote more free time to religious programs and specifically requested time for The Family Worship Hour.

Kodiak Gets the Message

REMOTE KODIAK ISLAND'S Alaskan natives now hear religious broadcasts five times a week thanks to Commander John W. Weise, USN, 17th Naval District chaplain, who employs the facilities of the Armed Forces Radio Station at Kodiak.

Assisting Chaplain Weise is the Rev. B. N. Wilkinson, pastor of the Community Baptist Church at Kodiak, who conducts a weekly interdenominational program, "Faith for Today."

Listeners have reported hearing the programs of Wilkinson and Weise as far away as Vancouver, British Columbia, 1,200 miles away. Wilkinson has been broadcasting over the government station since September, 1947.

Fuller Reports

WHEN CHARLES FULLER, director of the Old Fashioned Revival Hour, spoke recently at a radio rally at California's Mt. Hermon conference grounds, he had two important news items to report:

1. His famed gospel broadcast ranked sixth out of 35 daytime programs heard over the four major networks, according to figures released by the two top audience measurement organizations. American Broadcasting Company officials now estimate the Revival Hour audience at from 15 to 20 million.

2. Ground would be broken in October on the central unit of the Fuller Theological Seminary. The \$300,000 building will be located in downtown Pasadena.

SUNDAY BREAKFAST ASSOCIATION

Proposes

Christian Haven for Women Alcoholics

There are over 600,000 women in America who are Alcoholics.

The Gospel is the power of God to cleanse and loose from all sin.

For information about this proposed haven, write to:

Sunday Breakfast Association
611 Vine St. Philadelphia 5, Pa.

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BIG PROFIT SELLING GREETING CARDS

Earn highest profits . . . sell World's biggest greeting card values with our superb line of Christmas and other box assortments. More than two dozen assortments to choose from . . . with and without Bible texts. Learn about our unique **FREE BONUS PLAN** which adds dollars to your profits . . . and our exclusive **CREDIT PLAN**. A 1 cent postcard brings full information about this great profit opportunity. Waste no time—write today!

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MONEY FOR YOUR TREASURY

Over 1,500,000 Sunflower Dish Cloths were sold in 1950 by members of Sunday schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to Official
SANGAMON MILLS
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Wyrzten Goes Coast to Coast

WORD OF LIFE SONG TIME, Jack Wyrzten's television program released from a New York station for the last three years, will now be viewed from coast to coast.

Under the provisions of a new contract with ABC's TV network, the popular youth program will be televised at 11 o'clock (E.S.T.) each Saturday.

Song Time features a quartet of college men and Carlton Booth, tenor soloist. Testimonies from people in all walks of life will be given. The gospel message will be presented by Wyrzten.

7 Stations in Latin America

MORE THAN 1,000 PROTESTANT radio programs are now broadcast monthly in Latin American countries, according to two separate surveys released in South and Central America.

Protestant programs are aired in all Latin American countries except Peru and Argentina, where such broadcasts are prohibited.

There are now seven missionary stations in Latin America, located in Haiti, Mexico, Guatemala, Costa Rica, Panama, Ecuador and Bolivia.

Named as the No. 1 evangelical station in South America was "The Voice of the Andes" in Quito, Ecuador, which has been functioning regularly for twenty years. It is now heard over a large area in eighteen different languages.

Tops with Listeners

A RECENT NEILSEN POLL reveals that the Bible Institute Hour, program sponsored by the Bible Institute of Los Angeles and featuring Dr. Louis T. Talbot, institute president, is one of the West Coast's most popular broadcasts.

Not only does Biola's hour rate at the very top of the religious broadcast column, but also it compares very favorably with many daytime commercial programs, it was stated.

Master of ceremonies on the program is the Rev. William W. Orr, head of the institute's extension department.

EVANGELISM

Does It Pay?

CHRISTIANS HOLD VARYING VIEWS as to the permanence of results obtained in evangelistic campaigns.

But a study made recently in Portland, Oregon, gives concrete evidence of what has taken place since the Billy Graham campaign stirred that city a year ago.

In all, there were 8,386 decisions for Christ recorded on individually signed cards. Each of these persons was dealt with personally in the inquiry room. Of this total, 6,332 were first-time decisions, or those accepting Christ as their personal Savior, according to the survey. The remaining 2,054 were rededications.

Of the 8,386, 6,765 were made by adults, 1,429 by children over eight and 192 by children under eight.

An "amazing total of 972 churches" were involved in the study to find out what happened. There was no further follow-up on the 1,621 children after they were turned over to pastors, Sunday schools and children's workers.

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CHAPTER II

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CHAPTER III

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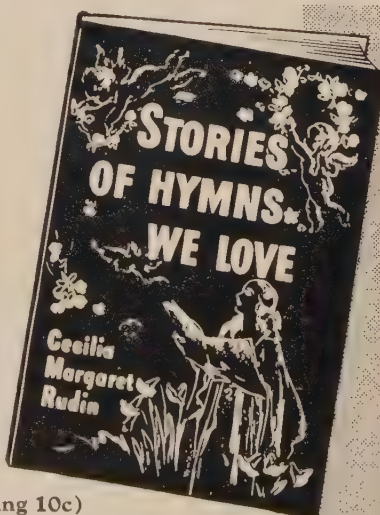
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"Of those making decisions, a total of 2,527 are now members of a church," the report declares. "It is interesting to note that it has been discovered that numerous others have joined churches because of some of those who made decisions at the meetings.

"A total of 1,379 of those who made decisions are now attending church regularly." Another 298 do not attend a specific church regularly but are attending somewhere every Sunday.

There are 2,561 other individuals who attend church periodically.

The report concludes with the statement that only one and one-half per cent of all making decisions no longer appear interested in the decision they made.

Summer Campaigns

DURING THE SUMMER MONTHS there has been ample evidence of the continued blessing of God upon a number of evangelists.

In central Nebraska, Evangelist Guy Libbey held a successful campaign in a canvas "cathedral" pitched on the fair grounds of the town of Aurora. Some 115 decisions for Christ were recorded. Later Libbey held another series of meetings in Clinton, Iowa.

Dr. Hyman Appelman, back from well-attended meetings in the British Isles, held a campaign in Dayton, Ohio. He was scheduled to lead a Crusade for Christ in a union campaign in Elmhurst, Illinois, western Chicago suburb.

In Washington state, Evangelist Jim Mercer reported a most satisfactory response in the Clark County Gospel Crusade in July. Total attendance reached 32,000, with 393 decisions for Christ.

Toward the end of August, Cy Jackson, Des Moines Youth for Christ director, was scheduled again to conduct a tent crusade at the Iowa State Fair. Those expected to be present: Merv Rosell, who'll go to Philadelphia for a big campaign in October; Theodore Epp of the Back to the Bible broadcast; Clarence Erickson of Chicago; Libbey; Karl Steele, "black light" artist; and Bob Haag, Des Moines organist.

PEOPLE

Cops to Become Preachers

TWO DALLAS POLICEMEN have decided they'd rather be preaching God's laws than city traffic laws. The two announced they would resign from the force to become Baptist ministers.

The officers are John D. Stevenson and Marvin J. Wise, both of the Accident Prevention Bureau.

They believe their police work will aid them as pastors.

"I wouldn't take a million dollars for the experience I've had as policeman," said twenty-nine-year-old Stevenson. "It has given me a really valuable understanding of human nature."

Picture Credits

Cover, Eva Luoma; page 9, Otto Erasmus; pages 15 and 24, Acme; pages 23 and 24, International News; page 27, Kenneth Smith; page 28, Press Photo Service, Berwyn, Ill.; page 35, Ernest Keasling; page 39, World News of the Week; page 49, Wm. A. Painter; page 51, David Bier; page 83, Ennis Atkins; page 86, Religious News Service.

PLACEMENT SERVICE

THIS SERVICE IS DESIGNED to bring together Christian organizations which have opportunities for service, and consecrated Christians who want to work for the Lord. If you do not find in these columns the situations or personnel which meet your re-

Positions Open

Male

Cook. Male preferred. Must be patient with children and have ability to prepare meals for both children and staff members in a congregate Christian institution. Would consider a couple if one is an excellent cook and the other would be willing to assume other responsibilities. East. Box S-502.

Maintenance man for children's home in Kentucky. Box S-503.

Position open in Christian business equipment supply center. Knowledge of printing, Christian book store helpful. Should have ministerial training or experience. Unique opportunity to serve the church and the Lord. Box S-508.

Shippers and warehouseman, draft exempt, prefer under 40. Only Christians employed. S. S. supply house in Chicago. Box S-513.

Christian publisher, Chicago location, needs a man to operate Speedomat addressing machine and handle supplies inventory. Must have mechanical aptitude and be active. Box S-514.

Female

Children's home desires several consecrated women to fill the following positions: School teacher for 7th and 8th grades; assistants to house mothers in both girls' and boys' dormitories; release worker. Located in Kentucky. Box S-504.

Matron for girls' dormitory in mission school in Kentucky mountains. Challenging opportunity among young people. Box S-505.

Pianist and organist to assist with radio work in Pennsylvania. Must be able to transpose. Soprano vocalist needed also. Box S-506.

BELIEVE THE BIBLE

IF you're not convinced that a person who dies without accepting Christ is eternally damned, you don't believe the Bible.

For the Word of God has more to say about judgment for the unsaved than it does about heaven for the child of God.

"The wrath of God is revealed from heaven against all ungodliness . . . The wages of sin is death. . . Except a man be born again, he cannot see the kingdom of God. . . He that believeth not is condemned already. . . He that believeth not shall be damned. . . He that hath not the Son of God hath not life. . . It is appointed unto man once to die, but after this the judgment. . . And whosoever was not found written in the book of life was cast into the lake of fire."

But against this black picture of eternal death is the promise of God to all who accept His Son.

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved . . . Believe on the Lord Jesus Christ and thou shalt be saved."

If you have not already done so, we urge you to accept Christ as your Savior. Write us if you have any questions. Your letter will be given our prayerful attention.—Editors

quirements, write and tell us of your needs.

The service is free. All letters received in answer to advertisements will be forwarded to persons or organizations involved and all subsequent correspondence will be direct.

Registered nurse and a house mother needed to work with children in Christian children's home in southern U. S. Box S-507.

High school principal capable of teaching either Home Economics, Art, Drama or other subjects at Christian girls school in Southern California. Must have at least a Masters degree and experience. Prefer one who is qualified in state of California. Apartment and board, plus good salary. Box S-510.

Clerical typists (age 18-30) at Sunday school supply house in Chicago. Only Christians employed. Many benefits. Good opportunities for advancement. Box S-511.

Diversified secretarial positions teeming with interest with Chicago publisher of Sunday school lessons. Splendid benefits. Box S-512.

Young woman, preferably having previous experience in circulation or subscription work, needed by Chicago publisher. Typing knowledge desirable. Must be interested in detail work. Good working conditions. Employee benefits and good opportunity. Box S-515.

Both

Born again house parents. Prefer middle-aged couple with ability in guiding the daily routine of boys or girls, ages 5 to 16, in a congregate institution. Heaviest duties are in the mornings and evenings since the children attend school and church away from the home. Box S-500.

Young couple to take charge of direction of church choirs (4 children's, a high school, a young people's and the church choir) as well as direction of children's church and related work. Location: Illinois. Box S-501.

Teachers wanted by Christian girls school in southern California. Fields: Chemistry, Mathematics, Phys. Ed., Spanish. At least a B.A. or B.S. degree preferred. Room and board plus reasonable salary. Box S-509.

Situations Wanted

Male

Pastor desires new position in Christian work as teacher, agricultural mission worker or other work. Holds B.A. degree from Taylor University and has two years of seminary work completed. Six years' pastoral experience. Also experience in maintenance work at Christian college. Rural background. Age, 29, married, one child. Box S-600.

Foreman of electrical maintenance in a large modern steam-electric plant desires position with Christian organization where he can have opportunity for service. Age, 36, with 3 children. Has 14 years' experience with electric utility. Would like to make move by September 1. Box S-601.

Position in Christian work desired. Experienced in clerical, costs, payrolls, billing and shipping. Age 53, married. Box S-602.

Bible school graduate, 39, with wife and family desires to secure full-time Christian work immediately. Qualified for general bookkeeping, clerical work, shipping room and general office work. Further details with references and recommendations on request. Box S-603.

Seminary student desires part time Christian work in New York City area. Ordained. Graduate of Columbia Bible College with B.A. in Biblical Education. Experience as clerk-typist, carpenter, janitor, truckdriver, colportage work, etc. Box S-604.

Experienced evangelical pastor, 40 married, seeks opening as youth director or mission work. Vitally interested in youth work, visitation and personal work. Box S-605.

Maintenance man with wide experience in steam fitting, plumbing, water repair and operation, electrical work, carpentry work, yard and building supervision. In good health. Age 54. Good references. Box S-520.

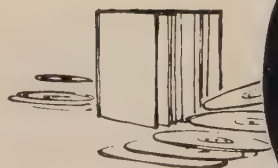
Housefather or counselor desires position in children's home, school or college. Age 30. Active in church and lay missionary work. Bachelor of Theology degree. Writes religious

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articles. Picture and references furnished to specific openings. Box S-521.

Female

Christian college graduate, Religious Education, major, desires work in church Christian day school or Christian orphanage. Experienced in work with children and youth. Also in office work. Excellent references. Single. Age 25. Box S-606.

Position as dean or housemother in Christian institution wanted. Also qualified to teach English and speech. B.A. degree from Christian college. Experience: 1 year as dean and teacher in Christian academy. Age 25. Box S-607.

Stenographer desires position. Experience: one and one-half year in law office. Box S-608.

Christian worker experienced in Home Mission work, children's work, church work and secretarial work desires full time position in vicinity of Metropolitan New York. Bible school graduate, 34, single. Box S-609.

Children's worker, youth director or church missionary work desired. College graduate, an experienced public school teacher. Have done children's work in a church. Age 26. Will go any place in the U. S. Box S-610.

Middle-aged widow, home missionary, wants to go into Christian work as co-worker with another Christian. Would also consider work in orphanage or rest home. Box S-611.

Secretary. Position wanted in Detroit in church or other Christian organization. Experienced in office management and general secretarial duties including some bookkeeping. Have had some publicity and feature writing experience. Best references. Box S-612.

Christian Education Director. Graduate of Northwestern Schools, '51. Major in Christian Education. Office experience. Some musical ability. Prefers Minneapolis area. Box S-615.

Lady, Middle-aged, with supervisory ability, desires employment as a matron or the equivalent in institution with opportunities of Christian service. Strong Christian character with twenty years' experience in Sunday school, church and home missionary activities. Box S-616.

Coming Conventions

IN THIS FEATURE, CHRISTIAN LIFE brings to its readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

American Scientific Affiliation: 6th annual convention, Shelton College, New York, N. Y.—Aug. 28-31. Write: James O. Buswell III, 340 W. 55th St., New York 19, N. Y.

Christian Business Men's Committee International: Fourteenth Annual Convention, Toledo, Ohio—October 17-21. Headquarters: Commodore Perry Hotel. Write: Donald MacDonald, Room 1107, 10 S. LaSalle St., Chicago 3, Ill.

Greater Chicago Sunday School Association: Annual Convention, September 28-29, in Moody Memorial Church, 1609 N. Clark, Chicago, Illinois. Write: 343 South Dearborn Street, Chicago 4, Illinois.

National Association of Christian Schools: Teaching program, Colfax, Wash., Sept. 4-7; Spokane, Wash., Sept. 8-14; Missoula, Mont., Sept. 16-19. Write: Mr. Mark Fakkema, 542 S. Dearborn, Chicago 5, Ill.

National Sunday School Association: 6th annual convention, Metropolitan Methodist Church, Woodward at Chandler, Detroit, Michigan—October 18-20. A nation-wide conference for Christian workers. Write: Russell T. Hitt, 542 S. Dearborn, Chicago 5, Illinois.

Scripture Press: Sunday School Conventions—1. F.C.A. Week, Cedar Lake, Ind.—August 30, 31; Scripture Press Sunday School Fair, Chicago—September 22; Cooperating Portland, Oregon, S. S. Convention—September 26-28; Cooperating with Inland Empire S.S. Convention, Spokane, Wash.—September 25-27; Forestville, N. Y.—October 11; Ottawa, Ont., Canada—October 12, 13; Cooperating Philadelphia S. S. Convention—October 13; Cooperating National Sunday School Association Convention, Detroit, Mich.—October 18-20. Write: Convention Dept., Scripture Press, 434 S. Wabash, Chicago 5, Ill.

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The eighteenth century found England all but buried in immoral filth. The established church, for the most part, looked askance at the horrible, untouchable scene, allowing the cancerous carcass to wallow in its own mire. After all, what could the educated churchmen do? Cathedral doors were open, were they not?

John Wesley was educated, too, but he was versed experientially both of mind and soul. He knew the remedy, that it meant his drinking a bitter cup. But after Aldersgate, he drank it and was made zealous and glad. The lasting contribution of his unique ministry, which spiraled beyond that of Clive, Pitt, Mansfield and Johnson, is recorded in the following words of Augustine Birrell: "No single figure influenced so many minds, no single voice touched so many hearts. No other man did such a life's work for England."

The Journal of John Wesley is the result

of a young minister's taking seriously the advice of Bishop Taylor in his *Rules for Holy Living and Dying*. Following the reading of this book, Wesley "began to take exact account of his life," often recording his activities hourly in order to better review them at the close of each day.

Placed in chronological order, these entries present to the reader a thrilling crusade which quickens the heartbeat with excitement, moistens the eyes with sorrow and pity, deepens the mind with spiritual truth or suggestive ideas and floods the soul with gladness in being awakened to a fresh and continuous flow of God's marvelous grace.

The opening entries of the *Journal* introduce the reader to a strict disciplinarian. But for all his restraint, he experienced very little of the spiritual power which accompanies a life of godly obedience. This lack all but molded Wesley's Georgia mission into mockery. Over against this failure, however, projects his friendship with the pious Peter Bohler and the world-famous experience at Aldersgate about which Wesley says, "I felt my heart strangely warmed." Before this experience, Wesley "taught Christianity." Subsequent to it he preached "free salvation," "repentance," "remission of sins" and "faith in Jesus Christ the Savior."

Church after church, upon hearing his "strong messages," locked their doors to his return. But when the churchmen closed their doors, the God-man opened His fields, and Wesley steadfastly rode from community to community preaching.

The Ten

Most Indispensable Books In My Library

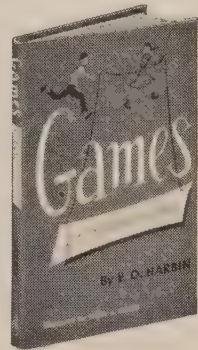
So that readers may be informed concerning what well-known Christian men and women consider top-notch reading, **CHRISTIAN LIFE** inaugurates this new feature. Several gifted evangelicals have been invited to list the ten books in their library which they feel are most indispensable. Our first selection features Dr. Samuel M. Zwemer, a scholar of international note.

- WEBSTER'S UNABRIDGED DICTIONARY, Standard Edition
- ENCYCLOPEDIA BRITANNICA, Fourteenth Edition
- E. Cobham Brewer, THE READER'S HANDBOOK
- John Bartlett's FAMILIAR QUOTATIONS
- Young's ANALYTICAL CONCORDANCE TO THE BIBLE
- THE GREEK NEW TESTAMENT
- THE SEPTUAGINT OLD TESTAMENT
- SHAKESPEARE'S COMPLETE WORKS
- BISHOP ANDREWE'S PRIVATE DEVOTIONS, edited by Dr. Alexander Whyte, Edinburgh edition
- John Bunyan's PILGRIM'S PROGRESS



Dr. Zwemer, of Dutch pioneer parentage in Michigan, received his formal education at Hope College and New Brunswick Theological Seminary. For almost forty years he was a member of the Arabian Mission, which he helped to found in 1890. As well as being one of the world's leading authorities on Moslem Missions, he is a prolific writer, recently completing his fiftieth book.

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For the seven-to-twelve year-olds here is plenty of wholesome fun and entertainment.

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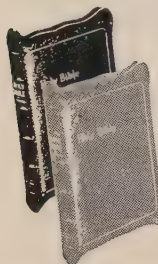


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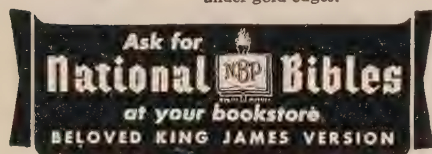


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Wesley's itinerary exceeded 4,500 miles annually. These were miles of glorious opportunity, but also, in most instances, long miles of persecution. Thieves, smugglers, adulterers, cursers, mockers, stone throwers and demon-possessed madmen were contributors to his abused missions. After making this trek for more than thirty-five years, Wesley wrote, "To this day field-preaching is a cross to me. But I know my commission and see no other way of 'preaching the gospel to every creature.'"

Among Wesley's array of gifts was his ability to form crisp, cogent statements. Commenting on a humorous event where a young man smashed rotten eggs in the pocket of a would-be Wesley assaulter, he says, "In an instant he was perfume all over, though it was not so sweet as balsam." Criticizing Swedenborg as a theologian, he says, "He is one of the most ingenious, lively entertaining madmen that ever set his pen to paper."

Rousseau drew this remark, "Sure a more consummate coxcomb never saw the sun."

After twenty lively chapters of entries, the book closes, not with the still hand of the deceased Wesley, but with the determined, reverent hand of a deep admirer. He writes, "According to his often expressed desire, without a lingering groan, this man of God gathered up his feet in the presence of his brethren."

Certainly many Christians with theological convictions more to the liking of George Whitefield will muster debate against certain remarks found in this volume. Nevertheless, the essence of the message is Christ-exalting and should prove to be of lasting benefit to all who will read the book. To say this book deserves entrance into the Christian's library is not enough. Indeed, it deserves to be read and re-read, then loaned to friends with the hope that many will, as did Wesley, "look on the fields; for they are white already to harvest."

Biography

IN BUSINESS, SERVING THE LORD.

By A. Reid Jepson. Good News. 142 pages. \$1.

This biography is about a Christian businessman who combined success in retail merchandising with zeal for the Lord. R. M. Maxwell, former head of "The People's Store" in Charleston, West Virginia, was the means of starting an independent work, "The City Bible Center," before his death. Author Jepson, present pastor of this church, includes a brief historical sketch, comments from other Christian leaders and devotional notes by the late R. M. Maxwell. (Reviewed by Leslie B. Flynn.)

Non-Christian Religions

THE DRIFT OF WESTERN THOUGHT. By Carl F. H. Henry.

Eerdmans. 164 pages. \$2.50.

This book is the first series of the W. B. Riley Lectures in Northwestern Schools. In the first two chapters Dr. Henry reviews partitions of Western thought historically. The third chapter is an apologetic for the Christian revelational world view. In chapter four, the contemporary theological dilemma, which has been brought about by the failure of liberalism, is considered. The last chapter presents the Christian and liberal starting points. It is Dr. Henry's contention that, in the last analysis, there is no middle ground between biblical Christianity and naturalism.

Dr. Henry reviews the field about as well as can be done in a series of five lectures. The author at times is forced to make some rather sweeping generalizations because of this time limitation. However, the reader is referred to pertinent sections of some of the author's other works for a more detailed consideration.

Dr. Henry, we believe, is right in stating that naturalism has worked itself out "to

July Prize Winner in Book Contest Announced

■ ROBERT TINDLE of Chicago, Illinois, was awarded a beautiful reproduction of "What Happened to Your Hands" for his prize-winning letter, commenting on a statement from the book *A Harmony and Commentary on the Life of St. Paul* by Frank J. Goodwin. Author Goodwin says: "The best authorities agree in placing Romans 7: 7-25 among Paul's comments on his spiritual condition before his conversion." Reader Tindle's analysis of this quotation from the CHRISTIAN LIFE book selection for July follows:

"Without wishing to cast unfavorable reflection upon Dr. Goodwin's practical and well-prepared harmony, I wish to disagree with him at the point suggested in the July book contest. One need not search very far to find reliable, conservative scholars who disagree with this view. They give as evidence Paul's own testimony that before his conversion he was, as touching the law, blameless (Philip-

pians 3: 6). He even thought persecuting the Christians was right. Saul's conscience evidently was clear before his conversion, and he certainly was not undergoing the struggle spoken of in Romans, chapter 7. Left thus, with sound scholarship on each side, the individual must decide for himself.

"I can see no reason why Paul was not subject, as is every redeemed person, to a constant struggle between two opposing natures. This passage of Scripture could well have been his own description of such a struggle. When we assume that Paul was writing of his Christian experience, Romans, chapter 7, begins to take on real meaning for me, as I believe it can for every Christian.

"Paul had evidently gone through a mighty struggle against the forces of evil within himself, and he found that even as a Christian he could not live up to what he recognized as a good standard. What he did about the situation is an example for every believer until the end of the age. He turned to Christ (Romans 7: 25). If Christians today would do the same, we would have our churches purified and could go on to evangelize the world in our generation."

dominance and victory on the modern scene." Idealism has been unable to win the day as a world view. However, can it be historically shown that ancient idealism and Christianity for a millennium and a half were able to achieve such a victory?

Naturalism, in some form, has always been a widely prevalent philosophy. Christianity never has won, nor will be able to win, its victories on the level of competition with contending philosophical systems. The value of an apologetic approach in convincing naturalists is highly questionable. In the last analysis, it must not be forgotten, Christianity will always win its victory at the level of the individual who comes to know Christ.

This is not intended to imply that Dr. Henry does not believe this also, for he certainly does. The question is raised simply to point out that the exact place of the apologetic approach in the whole evangelical theological system has not yet reached a satisfactory formulation. (Reviewed by Warren C. Young.)

Biblical

EXPOSITION ON THE BOOK OF ESTHER. By J. Vernon McGee. Van Kampen. 76 pages. \$1.50.

This neglected Old Testament book receives a most refreshing treatment. Incidents revolving about this fascinating story are simply and clearly explained, then made relevant to our everyday lives. Our minds are warned as we ponder God's providential care and warned as we are brought face to face with the futility of anti-Semitism, whether by Xerxes or Hitler. Preachers would find homiletical values in noting how the author, pastor of the Church of the Open Door, Los Angeles, selected eight focal points from which he built a series of popular Sunday evening sermons with an evangelistic appeal.

Homiletics

HOMILETIC THESAURUS ON THE GOSPELS: JOHN. By Harald F. J. Ellingsen. Baker. 351 pages. \$4.50.

With this book Dr. Ellingsen completes his three-volume set, *Homiletic Thesaurus on the Gospels*. Each volume offers pastors and teachers a generous supply of outlines, illustrations, interpretations and introductory material. Various schools of thought, homiletical methods and emphases of doctrine are manifested in that the author draws from no less than three hundred different biblical scholars in this work.

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Philosophy

NON-CHRISTIAN RELIGIONS. By Ione Lowman. Van Kampen. 123 pages. \$1.75.

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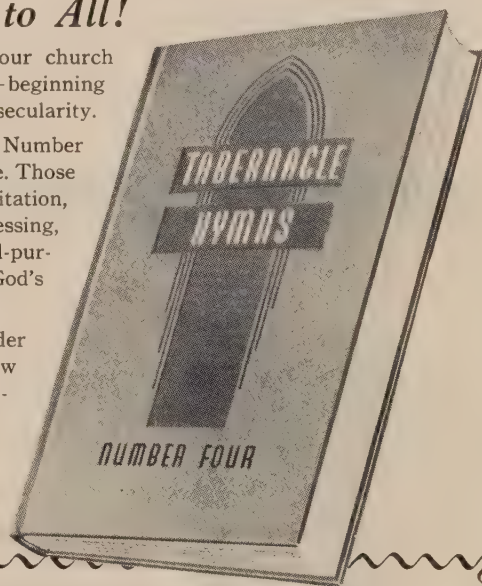
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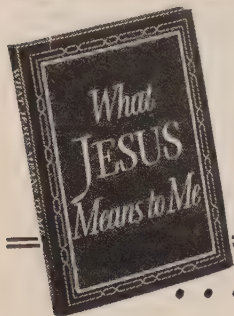
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classification of religions, a chapter is devoted to each of the following: Animism—The Way of Darkness, Hinduism—The Way of Works, Buddhism—The Way of Meditation, Confucianism—The Way of Ethics, Shintoism—The Way of Patriotism, Mohammedanism—The Way of Creed, Judaism—The Way of Righteousness, Zoroastrianism—The Way of Character and Christianity—The Way of Faith.

Since this book is an investigation of non-Christian religions, the brief statement on Christianity should have been set apart in some fashion from the rest of the book. The excellent chart, summarizing various religions, should have been placed at the back of the book where it would be easily accessible for study.

This book is commended to both pastors and laymen as a fine source for quick information about various religions of the day. It is clearly and simply written—a ready source of information for all. It certainly should be in the library of every pastor. (Reviewed by Warren C. Young.)

Theological

BODY OF DIVINITY. By John Gill. Baker, 1,023 pages. \$10.

Dr. Gill, an eighteenth century divine, was one of the most profound thinkers and prolific writers in the history of the Christian church. Among his writings are a complete *Exposition of the Old and New Testaments*, *Discourses upon the Book of Canticles*, this volume under review and many sermons, tracts, letters and articles. It is estimated that he produced enough theological material to fill more than 10,000 pages printed in uniform folio.

Body of Divinity reveals Dr. Gill as a believer in the rational arguments for the existence of God, verbal inspiration of the Scriptures, sovereignty of God, responsibility of man, deity of Christ, total depravity of man, vicarious atonement of Christ, perseverance of the saints, premillennial view of Christ's return and baptism of believers only.

This reference volume embodies the main theological tenets needed to ensure an understanding of the doctrines of the written Word. In view of the wealth of material embraced in the book, the cost is nominal. It deserves a place among the very best of theological works.

Sermons

GO QUICKLY AND TELL. By Walter A. Maier. Concordia. 444 pages. \$3.

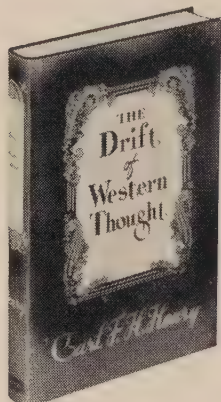
A genuine prophet of God should be remembered not so much for his personal accomplishments as for the message he preached. Such is the memory of Dr. Walter A. Maier. These eighteen radio messages do much to exalt the risen Savior so dearly loved and courageously revealed by this fiery man of passion, now at rest from his earthly labors. Besides their laudation of the living Christ and their burning passion for lost souls, these messages are characterized by up-to-date, graphic illustrations which do much to move the relevancy of the old-fashioned Gospel for a modern world.

THE BRIDGE OF GOD. By Robert A. Lapsley, Jr. John Knox Press. 61 pages. \$1.50.

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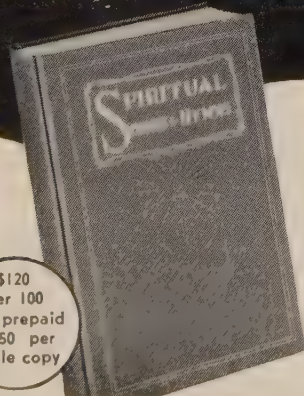
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General

HOW CHRIST CAME TO CHURCH.

By A. J. Gordon. Judson. 123 pages. \$1.50.

This reprint of a book which first appeared more than half a century ago revolves around a dream of the author, the late Dr. A. J. Gordon, who was pastor of Boston's Clarendon Street Baptist Church for twenty-five years and founded Gordon College.

In his dream he was in his pulpit ready to preach to a full congregation when a stranger, plainly and poorly dressed, entered the church. He listened with riveted attention, then left before the preacher could greet him. Learning that the stranger was none other than Jesus of Nazareth, Dr. Gordon asked himself some serious ques-

tions, which we could well ask today.

Though claiming no supernatural origin for the dream or its interpretation, we are led by the author into some deep soul-searching as to how the Holy Spirit, now Christ's representative in the church, would like to see the church operated. Ritualism, paid choirs of unsaved people, rented pews, oratory as an end in itself and secularism are decried. Sincerity and simplicity are indicated as qualities pleasing to the Spirit. (Reviewed by Leslie B. Flynn.)

CAN YOU TELL ME? By Dena Korfer. Zondervan. 96 pages. \$1.50.

This book should be of inestimable help to parents of small children whose daily questions tax their own knowledge and to all who teach young children. It will help adults to answer in understandable terms many of the questions any child will ask. Good, well-spaced reading type on sturdy paper stock and profuse photos of children will encourage older children to read the book for themselves. The book is divided logically into five sections, each with simple explanations to queries about "myself," "the world in which I live," "animals of the world," "God" and "Heaven."

UNITY OF THE SPIRIT

(Continued from page 25)

"modernism" is enough. Believer must separate from believer.

Although I am not a Barthian and have no use for neo-orthodoxy, I believe we would do well to ponder a statement Karl Barth once made. Said he, "The great sin of the churches has been their refusal to acknowledge the headship of Christ." Remember, Christ said, "This people draweth nigh unto me with their lips, but their heart is far from me."

Fortunately, the evil of disunity among believers is seen by some leaders today. Great and good men are working toward what they believe will be a solution to the difficulty. Noble though these efforts may be, I fear for their effectiveness.

According to present indications, such efforts will eventuate only in "union," with a top-heavy organizational program that misses the mark. Organizations are good and helpful, but their histories cause the initiated to become wary. Men do not have to bow before statues to become idolaters. Before the production of any idol begins, it first exists as an idea in the heart of the maker. That idea becomes such an ideal that it is made an item of worship—an idol.

I fear that "organizational idolatry" exists within various groups of evangelicals or fundamentalists to an alarming degree even now. There is the passionate desire to effect the unquestioned success of various movements or organizations, and in that very process of achievement the pre-eminence due the Lord Jesus begins to take second place. Jeremiah rightly warns: "Every man is brutish by his knowledge; every founder is confounded by the graven image: for his

molten image is falsehood, and there is no breath in them. They are vanity, the work of errors: in the time of their visitation they shall perish."

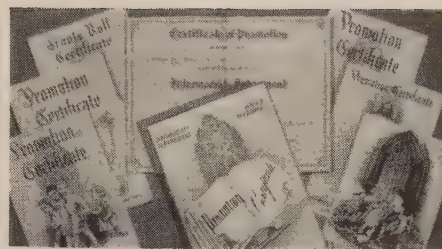
The actual unity which we can and must have is a grass-roots proposition. It cannot begin at the top. It must begin at the bottom—with you and me as individual believers.

It is not man-made union. It is something deeper. It is God-made, sealed to the heart by the Holy Spirit. It needs to be made manifest among those in whom He has wrought His work of grace unto salvation. To this company of saints the apostle has written, "Endeavoring to keep the unity of the Spirit in the bond of peace." It is most significant that this unity was to have been kept, not established. God establishes that unity through regeneration, for "he that is joined unto the Lord is one spirit."

Thus, man's responsibility is to keep or preserve, with the idea of manifesting that unity or oneness in order to bring conviction and salvation to sinners. Hence we hear Jesus praying, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

If we can put this sort of unity first, we have a chance to succeed. If we can set up as the first aim of our organizations the love of the brethren and the working together in His Spirit, then we can expect God's fullest blessing.

Peter is too frequently blamed or acclaimed because of his ever-ready impetuosity. We smile at him because he boasted that he would never forsake his Lord, forgetting that others boasted likewise. He was quick to declare his intention to go fishing, but the others said



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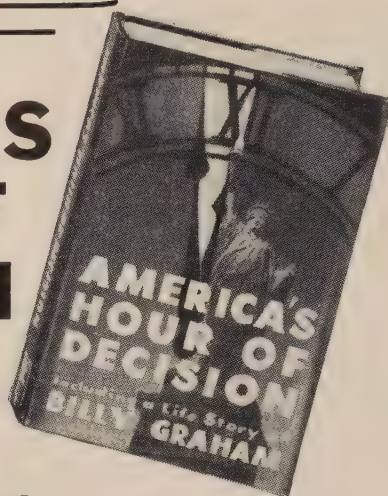


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But let us look at its beginning carefully. Acts 2: 14 reads, "But Peter, *standing up with the eleven . . .*" There is the picture: the pristine, infant, pure church, standing in *unity*. The anointed Head is in heaven; His anointing descends to His Body. There God "commands the blessing, even life forevermore," and "there were added unto them about three thousand souls."

God grant that such unity will once again pervade the people of God.

Revival will then be not city-wide, not country-wide, but world-wide.

This, then, is the challenge to the churches today. It is the challenge to you and me. END

BIG FISHERMAN

(Continued from page 28)

nature plus the ability to size-up a situation quickly have brought him the reputation of being a capable counselor. Perhaps it is this dependence upon him by his congregation which has led to the criticism that McCarrell has built the Cicero Bible Church around himself—an admission made even by his best friends.

Whether this a weakness or a strength only time will tell. Although his popularity as speaker and demands for his presence in other organizations have taken him away from the church in later years, the church does not appear to have suffered greatly.

That McCarrell has the confidence of his people is apparent in any service. To watch him as he shakes hands at the door is a revelation.

"Please pray for my wife. She does not see her need for the Lord," confides an anxious husband.

Another says, "The Lord gave me a wonderful answer to prayer last night, and I praise Him for it."

Advice is sought by a third: "I'm in danger of losing my job. My boss says if I do not drink with the others, he will fire me."

McCarrell's answer is typical, "Stand your ground—you don't have to drink to keep employed. The Lord will take care of you."

McCarrell's stubbornness and ability to stay with a point until he had won it were a boon in the early days of his controversy with the Congregational Churches. It paved the way for "come



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out" tactics employed by the conservative groups in other denominations.

Whether this tendency might have its weaknesses in the present day is a matter for consideration. At least there are those of McCarrell's friends who maintain they think he sometimes would like to change his mind about a subject but cannot because he has never formed the habit of doing so.

At the same time, this characteristic has endeared McCarrell to his associates. For, they point out, he lives by his convictions as do few men of this generation. This moral and spiritual integrity, they maintain, has been responsible in great degree for the success of his work for the Lord.

The magnitude of McCarrell's Cicero Bible Church ministry is not observable from the street. For behind its walls is a drama of an ever widening horizon that has been paced by McCarrell's own vision, a vision that has been far more practical than visionary.

Three years after he came to Cicero the church opened its first branch church. Recently it launched its fifteenth. Six of these have full-time pastors. Since the early days, the church has supported its own missionaries. Today they are scattered around the globe: in Africa, China, India, Arabia, Central America, South America and the homeland.

Meanwhile, McCarrell saw the need of a wider distribution of the Word of God. In 1935 he launched the Cicero press, a wholesale distributing agency which did \$158,575 worth of business during 1950, with 2,600 distributing agencies scattered around the country. All profits revert to further distribution of the Word of God.

If you pass the Cicero Bible Church

To Whom It May Concern

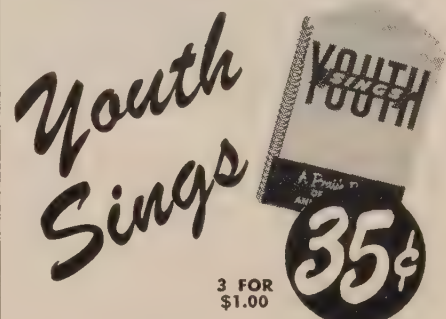
BECAUSE OF THE uncertainty of life and the reality of death, the editors of **CHRISTIAN LIFE** urge every reader who has not done so to acknowledge Jesus Christ as his personal Savior and Lord. This is an act of simple faith, preceded by confessing personal sin and acknowledging the need for Divine help.

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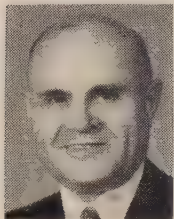
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6

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Peter Deyneka

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The urgent need at the present time is to engage more full-time missionary evangelists, to send New Testaments and Gospel literature, to continue helping suffering Christians with relief in Europe. Several new missionaries have already left for Alaska and Europe. Others will be going as the Lord provides means.

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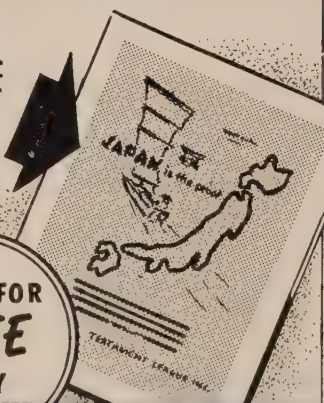
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any Sunday morning, you will see five busses lined up in front of the church. These feed some 800 pupils into the church and overflow into an apartment building across the street.

Although a regular teacher at Moody Bible Institute, McCarrell also has launched a practical Christian work school of his own at the church. Its four-year course features a full curriculum, beginning in October and closing in June. Hours are from seven P.M. until nine-thirty P.M. Courses offered: missions, Bible introduction, elements of music, church leadership, pedagogy, spiritual life class, Old Testament law survey, homiletics, Daily Vacation Bible School.

With his characteristic vision, McCarrell was one of the first to see the possibilities of gospel radio. Cicero Bible Church actually owned its own radio station at one time. But today it is content with its broadcast "Wings of Song" over Chicago's powerful WGN at ten-thirty every Sunday night and a missionary outlet over TIFC in Costa Rica.

McCarrell's field is Bible exposition. Where he differs from the usual expository is in his practical applications to modern thought. Those who know him best feel that this is the secret of his personal appeal and popularity on the platform.

It is McCarrell's opinion that present-day confusion is directly traceable to the lack of personal study of the Word of God. He says, "People today are confused. They no longer think for themselves. We live in a day of canned thinking. People listen to the radio, watch television, read the paper and listen to others expound the Scriptures, but they do not think for themselves."

With typical McCarrell irony, he adds, "Some people never have an original thought until they get mad."

Another distinction of which McCarrell is proud is the fact he is the father of nine children. Born February 8, 1886, on the west side of Chicago, just a few blocks from where the Chicago fire started, he spent most of his boyhood days in Forest Park, a west side Chicago suburb. There he met Minnie D. Mense and in 1914 married her. Four boys served in World War II: one, Paul, was killed.

Characteristic of McCarrell, of the church which he has built and, in fact, of his whole ministry, is the Scripture appearing over the baptistry: "The Word of God endureth forever."

The Word of God and his untiring exposition of it, as tackle in his all-consuming passion of luring men to Christ, have truly made William "Billy" McCarrell a "big fisherman" of our day.

Meanwhile, the inspiration that this fiery Irish evangelist has been to younger men continues to burgeon in ever widening circles.

END

POWERHOUSE

(Continued from page 16)

was employed. He had felt a strange urge to speak to the young man about his soul's welfare. No one would have remembered the incident at all except that the young clerk who accepted Christ in the back of the shoe store that day was Dwight L. Moody. One writer estimates, "In his rage to save souls he traveled more than a million miles, addressed more than 100,000,000 people, and personally prayed and pleaded with 750,000 sinners. Altogether . . . it is probable that he reduced the population of hell by 1,000,000 souls."

From a lovely plantation in the antebellum South came the sound of rejoicing. "Massa's" daughter was home on furlough from Mexico, and her colored friends, whom she had loved since childhood, were gathered at the mansion to express gladness at her return. Katherine

ward, in a little hut in Africa, "Ma" Slessor became the "godwoman," with an international reputation for settling tribal disputes through her love and fair play. Often she would turn her eyes to a small picture—a happy family group headed by the radiant, transformed hoodlum from the slums of Dundee—always gaining new hope and inspiration to carry her into another struggle with sin.

From a wealthier home in Derbyshire, England, came another girl, zealous for the Lord. But Florence Nightingale's popular story rarely includes the fact that she established in her own home a Sunday afternoon Bible class for deprived hosiery mill girls in her neighborhood.

Led to attend an Illinois Sunday school by his daughter, Stephen Paxson came to the Lord and had his soul fired with missionary zeal. He gave up his trade, ensconced his family in a covered wagon and set out to dot the wilderness of Pike County with Sunday schools. He always

People, when asked if they are Christians, give some of the strangest answers you ever heard. Some will say if you ask them: "Well—well—well, I—I hope I am." Suppose a man should ask me if I am an American. Would I say: "Well, I—well, I—I hope I am"?—D. L. MOODY.

Neel Dale, pioneer medical missionary to the Mexican Indians, as a young girl had held Sabbath school for her father's servants, winning the majority of them to the Lord and influencing at least one to become a devoted minister of the Gospel.

Along the Scottish river Clyde, in the early days of the nineteenth century, wandered a nine-year-old boy with a crisp New Testament clutched in his hand. He had won it in Sunday school for repeating from memory the lengthy 119th Psalm. And thus his beloved teacher, who on his deathbed laid his hand on the lad's head, saying, "Make religion the everyday business of your life, and not just a thing of fits and starts," gave impetus to one of the most dynamic of all missionary careers. For David Livingstone, as a true messenger of the Gospel of Peace, won the confidence of the Africans by his manliness, his fidelity, his uprightness, his patience and his mildness, opening doors hitherto hermetically sealed.

Some years later, in the same country, a sixteen-year-old girl unflinchingly stood her ground against a threatening mob of bullies. Swinging a heavy chunk of lead in an ever-widening circle, one boy shouted, "We'll teach ye tae forget yere old Sunday school class and leave us alone." The lump of lead grazed her brow; the next turn would fell her to the ground. But she commended her soul to God, and the boys, impressed with her gameness, dropped the weight and followed her into the mission for the first Sunday of long years of attendance.

Mary had won. And long years after-

declared: "A Sunday school born in a snowstorm will never be scared by a white frost." Because of his tireless efforts, 1,314 new Sunday schools with 83,000 members can trace their start to this crippled, stammering man.

"Goin' to meetin'" was important to prairie dwellers, and Sam Brengle's earliest memories were of the church. As a young Christian, he struggled constantly to hold on to the exquisite sense of God's favor. Since work was his most potent weapon against temptation, he busied himself with systematic reading of the Bible, devoting himself diligently to the Sunday school lesson.

So thoroughly did he study that at fifteen he was asked to substitute as teacher for the men's Bible class. Several months later, he was unanimously elected assistant Sunday school superintendent. The feeling that he was now a pillar of the church, provoked the determination that for the sake of others he must not stumble; he must be strong. So for sixty years, with sympathy and understanding for the "little people," Samuel Logan Brengle, commissioner in the Salvation Army, preached repentance to a kaleidoscopic pattern of humanity and wrote refreshing showers to at least a million souls.

Four boys were present at the opening of a new country Sunday school in Pennsylvania. Opposite one scholar's name the teacher made this entry: "John Wanamaker is a good boy. He will make his mark in the world."

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nourished beyond recognition. Our abode consists of a small, one-room wooden hut. Never before have we had to ask of others or tell our need except to God. Please send us essential and sustaining food. May the Lord make you see the position we (Hebrew Christians) are in among thousands of rejectors of the Saviour."

Please help alleviate the misery and distress of our Lord's brethren. These Hebrew Christians will be a potent witness for Christ if we encourage and help them. Please send your gift now.

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LOOK unto the fields that are white already unto harvest. LOOK away from yourself, your hopes, plans and aims. Lift up your eyes, and see what Jesus saw, a world that knows Him not.

LISTEN to the cry of the world's millions: "NO MAN CARED FOR MY SOUL." LISTEN to the voice of the Saviour saying: "Whom shall I send and who will go for us?"

Will you—STOP—LOOK—LISTEN—Then reply
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Wanamaker. Busy though he was, he always found time to attend Bethany Church Sunday school, which he founded in Philadelphia and watched grow until it had the largest membership in the world. He took as keen an interest in Sunday school as he did in his remarkable department store business. In fact, the Sunday school never had a more enthusiastic supporter and admirer.

Spiritual life was a normal thing in the boyhood home of Theodore Roosevelt. Every Sunday morning, en route to teach his mission class, Father Roosevelt would drop his children off at Sunday school in Madison Square. Even on a "tramp" they improvised their own Sunday school. Theodore's diary of a European tour reads: "Then papa and I went for a long roam through the woods and had Sunday school in them."

Following his father's pattern, Teddy himself faithfully taught a mission class for three years, later teaching during his student days at Harvard. It was uncommon for college men in his day to do this—they looked down on a person who did. So he determined to offset their false estimate by being a "corking" boxer and a good runner. His deepest purpose was to be so furnished that no one "should laugh at me with impunity because I was decent."

Former President Herbert Hoover, coming from a Quaker lineage, remembers, "Always on Sunday mornings when work of necessity was done, came Sabbath school."

Christian leaders today, as well as those in history, are emphatic on the importance of Sunday school training. Youth for Christ President Bob Cook, himself a product of Sunday school training, advises his young people, "Turn up on time—prayed up and ready for work—at your own Sunday school every Sunday morning!" Doolittle raider Jacob DeShazer, now a youth missionary to Japan, recalls his years in the revolting privations of concentration camp as a time of blessing. For through God's Word, and remembering his early Sunday school teaching, he gave his heart to Christ.

So the Sunday school has proved its effectiveness throughout the ages. Revitalizing groups that support its ministry, it has done more than any other agency to win souls and nurture Christians. The result has been that active Sunday schools invariably foster strong, growing churches.

But because this relationship exists, we as Christians face a grave responsibility. It is up to us to promote the ministry of the Sunday school, to support it with our talents and our giving, to make sure that boys and girls, men and women are brought under its teaching.

For the measure in which we promote the Sunday school today will determine the success of the Church of Christ tomorrow.

END

A RABBIT

(Continued from page 31)

He was staring past her as though she were not there, seeing Margaret at home. Margaret who wouldn't want another woman to step in and take Ann's place in their lives. Margaret who was a constant reminder of his wife and the debt he owed both of them.

"No," he said hoarsely. "I shouldn't have said that. I—I have no right."

The conversation was strained and unnatural after that.

Over the dessert, Dick said, "I'd like to have you go with me for a little ride. I've got to go rabbit hunting." Smiling a little, he told her what had happened.

"You know what I think of it," she said seriously.

The directory listed dozens of places that sold rabbits, and he supposed it would be easy to get just what he wanted. There were black rabbits and white rabbits and brown rabbits and spotted rabbits, but he couldn't find one that was white save for a black ear.

"I don't have any purple rabbits with scarlet feet, either," snapped one old man they got out of bed.

"I—I hate to keep you up like this, Pat," Dick said a bit sheepishly. He felt silly waking people to ask if they had a white rabbit with one black ear. And yet Margaret was counting on it. With her mother gone, the poor kid had little enough enjoyment.

"Perhaps I should go home," Pat said. "It isn't so very long until I'll have to be tending to Margaret."

On the way out to the car, they passed a newsboy just opening his stand.

"Know anybody who's raising rabbits?" Dick asked, buying a paper.

"Try Jerry Smith," he answered. "He's got the stand over on Hawthorne. If he ain't got what you want, try Red Johnson on Glenn Avenue."

Jerry Smith raised only a strain of black rabbits, and Johnson wasn't sure whether or not he had one that would do.

"I got a white one," he said. "Just a little one with a black ear, but it kind of seems like he's got some more black on him, too."

"Could you get away to go out with us?"

"Would you bring me back?"

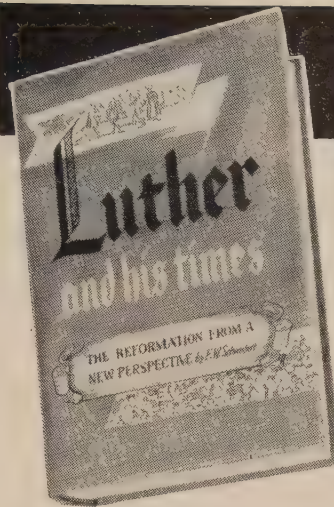
"Sure thing."

The rabbit was white with a black ear all right. There was a little black on one foot and on the tip of its tail, but it was close enough so Margaret would never know the difference. Dick gave the newsboy a five dollar bill when they let him out at his corner.

"Cute little rascal, isn't he?" he said gaily as he drove home.

"He's darling. I'd like to have him myself."

Mrs. Venable, who had come in to stay with Margaret, was asleep on the



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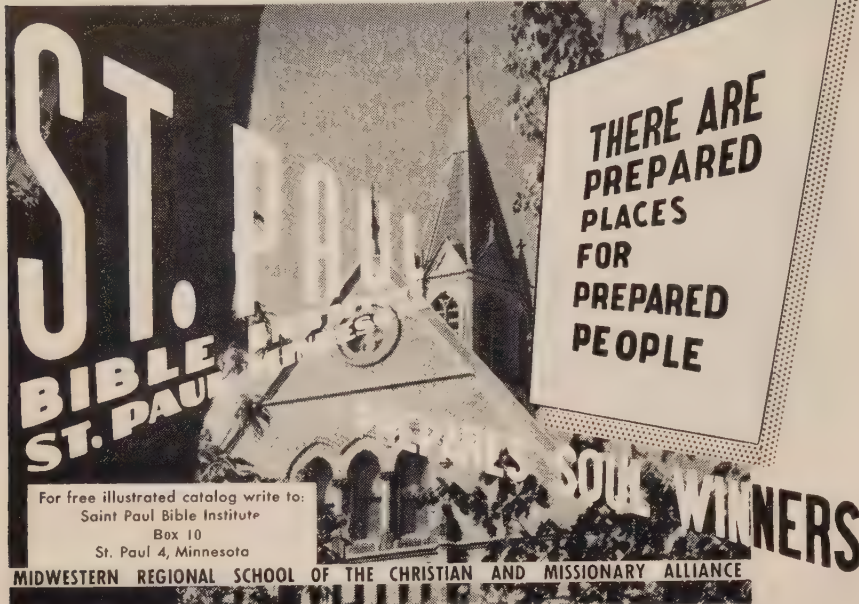
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divan in the living room. Dick had forgotten all about her. And Margaret was sleeping peacefully in her bed. They tiptoed into her room and laid the rabbit on her pillow. They turned and started to leave, but she stirred restlessly. In a moment or two she was awake.

"Oh, Daddy!" she exclaimed with a squeal of delight. "My rabbit!"

She picked it up and looked at it, then held it tightly to her cheek. It was worth all it had cost in time and effort.

In a moment or two she put it down, and her chubby little hand sought Dick's. "Daddy," she said, "did God send this rabbit, or did you just buy it?"

"What makes you ask that, darling?"

"Well, I was awake when you put the fifty cents under my pillow. The plastic telephone was in a store envelope, so I knew you got it. Now I was wondering about the rabbit."

He looked up at Pat appealingly. "I—I guess I've got to confess that I got it for you, honey."

For a time Margaret was silent.

"I—I really shouldn't have," Dick stammered. "I shouldn't have tried to answer prayers for God."

But Margaret scarcely heard him. "It doesn't mean anything then about my really and truly prayer."

"What do you mean?"

"I didn't really want the fifty cents and the plastic telephone and this darling little white rabbit with one black ear—not really, I mean. I was just testing to see if God would answer my really and truly prayer."

"What sort of a prayer is that, darling?"

One tiny hand reached out for Pat's. "My really and truly prayer is that God will give me Aunt Pat for my really and truly mother."

Dick straightened sharply. Pat's eyes were downcast, and the color flooded her face. She moved to go, but Margaret held her tightly by the hand.

For the first time Dick was seeing himself as he really was, bitter and railing against God. Not content to let Him answer prayer but barging in with clumsy ignorance, trying to give Margaret what he thought she wanted, trying to satisfy the longing of her heart. He had made himself think he should remain single for Ann's and Margaret's sake. He had pretended his little girl wouldn't want another mother when actually it was his own fear of life, his own fear of loving again. And in this fear, he was blindly disrupting what God would give to him and to Margaret.

"Do you think God will answer my prayer?" she asked.

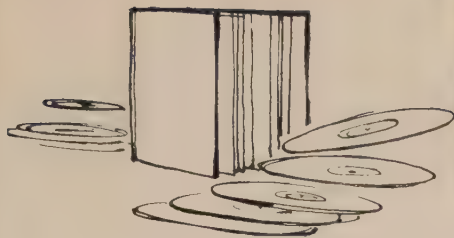
The silence was deafening.

"Do you, Daddy?"

"If—if God and Aunt Pat will forgive me," he said brokenly, "I know He will."

Pat's eyes were shining through the tears.

END



RECORDS

FOR YOUR LISTENING PLEASURE

WENDELL P. LOVELESS
editor



Newcomers to the Record Family

ONE of the pleasures I have in connection with this review column is that of welcoming newcomers to the rapidly increasing family of gospel recorders. I have that joy this month, for I have received eight ten-inch sides by well-known singers and instrumentalists from WMBI, the radio voice of the Moody Bible Institute. They have been produced under the *Golden Bell Records* label, a name adopted by the Institute in going into this field.

Aside from the high quality of the musicians themselves, I must hasten to congratulate Moody Press upon the excellent recording and production techniques employed in these discs. Microphone placement, instrumental and voice balance and a fine pressing job combine to place these among the very best I have heard from an engineering standpoint. I always rejoice when I find a set of recordings which I may thus highly commend.

The multitude of radio listeners who have heard Robert and Lucille Parsons through so many years will be glad to know that they have recorded two of their best known songs—*He the Pearly Gates Will Open* and *Blessed Jesus, Keep Me White*. These are very well done. I wish, however, that the label had told the name of the accompanist, for he has done a fine piece of work and should be mentioned.

One of the best numbers in the set, in my opinion, is *Blessed Be The Fountain*, sung by Alvin Hirsch in a lovely bass-baritone voice. His tones are mellow, his enunciation is clear and he really sings the message. On the other side he does *He Was Found Worthy*, a beautiful song which truly exalts Christ. Don Hustad accompanies both of these with excellent effect.

Gil Mead, one of our most promising organists, has coupled his talents with John Peterson, who plays the Hawaiian guitar in most attractive fashion. The result is two sides played with melodic emphasis which is most desirable. One is *W. H. Doane's* familiar hymn, *Near The Cross*; the other is *When The Roll Is Called Up Yonder*. Sustained notes of the organ and restrained percussion melody on the guitar produce a lovely effect.

Last, but by no means least, is the disc containing two numbers by Don Hustad, one of the very best gospel pianists and organists today. He plays an original piano arrangement of *When They Ring The Golden Bells* for one number. I am impressed with its brilliance, without any semblance of cheap or gaudy embellishment. Many so-called "evangelistic pianists" overdo such arrangements to such an extent that it is difficult to identify the number itself. Don avoids this nicely, giving us a superb treatment of this familiar song. The same goes for his organ number, *Near The Cross*. It is beautiful.

My only criticism of this set of releases is that there is a sameness on all eight sides.

They are all the quiet, sustained type of song. It seems to me that it would have been well to include at least two of a more rapid pace. Undoubtedly these will come later. I hope that there will be more under this label.

■ I have some more releases, on ten-inch, red vinylite, by the Light and Life Chorus of Winona Lake, Indiana. When reviewing their work on former occasions, I have always been enthusiastic over the fine choral work of this organization. It seems to me that the director, Lawrence R. Schoenhals, gets the most out of it in every way. Their attacks are good; their ensemble is most acceptable; their enunciation is exceptionally clear for an amateur choral group. One of the best numbers in this new album is *Singing*, by Homer W. Grimes, in which tenor soloist Wesley Ebey works most effectively with the chorus. Then there are *O God, Our Help in Ages Past*; *Full and Overflowing*; *If I Gained the World but Lost the Savior*; *Jesus Loves Even Me*; *Tell Me the Story of Jesus*; and *Mighty Army of the Young*. Accompaniments are ably furnished by Dorothee Hayman, organist, and Robert Scandrett and Mildred M. Schoenhals, pianists.

■ It may seem a little early to mention Christmas music, but I must tell you about a very good 45-RPM recording put out by Tru-Tone. Some of you may wish to listen to it in planning for the holiday season. It has a *Christmas Carol Medley* on one side, sung by Robert Nicholson and his Forty Voice Choir, with Waneta Montgomery at the organ and chimes. On the opposite side is *The Christmas Story* from Luke, narrated by Richard Lee with music by the choir. I feel that this will make a desirable addition to your library of Christmas music.

■ You'll remember seeing in the May *CHRISTIAN LIFE* the challenge for readers to write their opinions on whether gospel song, with a real message, provides the same blessing regardless of the one who sings or plays it.

Letters have reached us from all parts of the country, some saying the song's the important thing, regardless of the singer, others that "it takes life to give life."

Some letters have already been quoted; next month we present the wind-up, featuring some of the outstanding replies received. Watch for it.

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THE FUGITIVE

(Continued from page 22)

If I could only get out and find him, I'd set 'em straight. I'd prove they was lyin'."

Jess thought these things over again as he worked, but he couldn't decide. He'd meant to hunt Timmie up for certain after finding his tracks and do his duty by returning the boy. Maybe he could just talk to him and get him to see where he was doing wrong by running away. Maybe if he gave himself up they could get the authorities to review the case, investigating more thoroughly. But then, he kept excusing himself, he held little hope for such results. Brown-ing had the county pretty well tied up.

By the time Jess started out in the morning, he'd decided to see if Timmie would come to him if given the chance. He picked up his ax when he passed the wood yard. He did need a new tongue for the jolt wagon, and maybe the boy would appear if he could see Jess alone. Still, there was the apparent attempt last night to take one of his horses. That bothered him.

He tried to put himself in the boy's place and came up with the conclusion that most any boy, crippled as Timmie was and feeling ganged-up on, would realize that getting out of these mountains afoot would be a long and tiresome process. Jess hated the idea of trying to justify helping a condemned person skip jail, but . . .

Jess sunk the ax for the final blows that brought the tree down with a ripping crash. He stepped back momentarily. His eye had caught a movement, a flash of something gray that was too slow for an animal. The top of the tree had wedged in a stand of pines, a perfect place for a boy to hide.

He didn't let on, as he fought to control his thoughts. Should he call out? He moved leisurely over and began trimming the fallen oak, chips sailing away from his double bit ax like flushed sage hens. He wondered at the boy being there so close until he heard the mare whinny softly. Saddled and bridled, she'd be a good quick getaway for a crippled boy who moved slowly. Jess continued to pray for guidance, wondering if turning him in would be the Lord's will. But even as his thoughts raced he knew he wasn't entirely convinced himself.

Then suddenly Jess knew what he'd have to do, in spite of his own feelings. The attempted theft last night irked him. He'd rather have had the boy come to him and confide in him as a friend.

The mare was tied far enough away to be out of danger of falling timber. The boy would have to slip around Jess to get to her.

As Jess neared the final strokes of the cutting that would sever the big

limb, he forced himself to chop unhurried. Stopping in a planned gesture to mop sweat, he saw the boy through a break in the trees. For what seemed like minutes, their eyes met. The boy's were like a doe's Jess once had mercifully killed after she'd been injured in a rock slide. As he stood there, he knew he should speak, bringing out his admission of guilt in running. Suddenly Jeff sensed, with a certain warmth, that understanding had passed between them. The tortured eyes seemed momentarily to lose their look of terror before Jess spoke.

"I wouldn't do it if I was you, Timmie."

The look of the hunted came back into the boy's face as he blurted, "Don't try to stop me, Jess. I gotta do it!"

"It'll only get you in trouble, son. You know that. You'll always be runnin' away 'til you're caught again. And they'll get you sometime."

He stood up from where he had crouched. Jess saw that he held a revolver awkwardly.

"I gotta find that salesman and make him confess, Jess. I just have to, if I'm ever gonna clear my name."

"You know you'll not likely find him."

"I know he's hereabouts now."

"Yuh what?"

"I seen him yesterday. That's how come I took off like I did when they left me outside the courthouse with the driver. I seen him gettin' into a machine with old man Browning. I knowed it was him, so I jumped out and started running after them, hollering for 'em to wait. But they took off fast up the road to Marstown."

"What'd the driver do?"

"It surprised him so he didn't know what to do for a minute, I reckon. It even surprised me to find myself out there, and I got scared when he whipped out a gun and started shooting at me. I found an old stable and crawled under the manger. They come lookin' but didn't see me."

Jess leaned against the tree and studied the ground for a moment.

"Yuh tried to get one o' my horses last night."

He looked surprised that Jess should know, then answered slowly, "Didn't want to get yuh in trouble helpin' me."

Jess suddenly felt ashamed, realizing he spoke the truth.

"Yuh got a gun, too." Jess recognized it as his old, rusty thirty-eight he kept loaded in the barn for shooting rats.

"I'll give it back some day."

"Have you prayed about this thing you're doing?"

For a while the boy seemed undecided. Jess noticed how old looking for his years he was now, how tired and worn.

"I hadn't counted on gettin' away," he answered, "until I saw that man. Then I did it without thinkin'. I prayed every day though, about things like this mess I got into without doing anything. I get all mixed up inside sometimes."

"The Lord sometimes puts us in all kinds of fixes to give a testin' to our faith," Jess told him. "It ain't good for a Christian to come up wantin', and I'm countin' on you being a Christian, Timmie."

The boy had moved to the mare and was unhitching her nervously.

"How'd you know for certain sure it was the same man you saw . . . that night?"

"Couldn't forget. Sorta stringy like, long and stooped, with his mouth kinda drawn up in one corner."

An idea burst in Jess's mind and he started adding it all up. It made sense now. With a start, Jess realized the man Timmie had described was Hawthorne, the new foreman Browning had hired for one of his mines shortly after the robbery. He'd always wondered where Hawthorne came in, since he spent most of his time playing the ponies at a pool-room bookie joint. With the new evidence Jess had gathered in past months and this new light on Hawthorne, there was a better than even chance for

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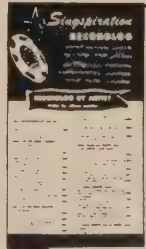
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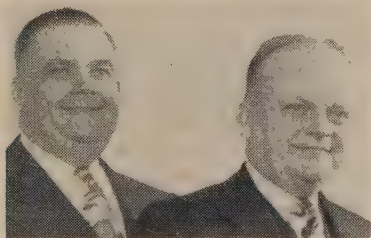
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George Edstrom, left
W. Douglas Roe, center
Harry O. Anderson, right



■ LISTED BELOW is the September schedule for W. Douglas Roe and George Edstrom, CHRISTIAN LIFE evangelistic team in the East:

First Evangelical United Brethren Church, Tulsa, Oklahoma, September 16-30.

■ In the West, Evangelist Harry O. Anderson will represent CHRISTIAN LIFE at: Modesto, California, September 2-10; Evangelical United Brethren Church, Riverside, California, September 16-24; Pomona, California, Citywide Crusade sponsored by Youth for Christ, September 30-October 8.

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acquittal. He knew he'd fight now. There wasn't the shred of doubt anymore. Here was the definite connection they'd been looking for.

Jess came awake as he heard the faint clink of bit against rein ring and the comfortable creak of leather as the mare started moving away. He started forward, calling to the boy. But Timmie mistook the effort as a final try to stop him and spurred the mare into a gallop. Too late Jess saw the trunk shudder and pitch toward him as weight on the weakened limb he'd worked on caused it to give way. He tried to throw himself aside as the splintering wood groaned and snapped, but the big limb leaped up, catching him across the middle. His pain-ridden shout escaped before a smothering blackness shut out the light.

The pain was steady—an awful, dead ache in Jess' thigh. Above that, a quick, hot searing seemed to tear him apart as the boy worked, ripping his coarse shirt into strips and binding a sapling to the injured leg. It looked strangely unfamiliar now, misshapen and beginning to swell. His chest hurt, too, and his side felt as if ribs were crushed. He appreciated the boy's ministrations and was thankful he hadn't been found wanting in this, the first step.

As he lay, Jess knew there'd be new dangers. It would serve Browning's purpose better to have Timmie out of the way, but once they were in court, the new circumstances would put things straight. They'd get in touch with Judge Anders, who'd been sympathetic toward the boy from the first. He'd see he got a fair deal this time.

"Yuh sure yuh want to go through with this . . . this good Samaritan act, Timmie?" It hurt Jess to talk. "It could go hard on yuh, from here on in."

He looked down into Jess' face as a slight smile played for an instant.

"Gettin' a raw deal didn't hurt nor worry Paul none," he answered, then went on thoughtfully, "he contented himself in most everything, I reckon."

Jess felt elated at the words.

"Yuh read that, while you was in the pen?"

"Read a lot in Granny's old Bible. It was one thing they allowed me to keep. Paul was always givin' thanks fer everything, even the worst kind of treatment. He had a peace down deep that any plain, ordinary feller couldn't understand. That kind o' reasonin' has helped me a lot. It's hard sometimes, though, when yuh forget."

It was the jolting that hurt most. Jess kept floating off, to drift back later to consciousness for seconds, just long enough to appreciate blacking out without suffering all the time. He was grateful for the feeling of slight arms holding him across the saddle as the road to Greenside slid by beneath the little mare's careful steps.

END



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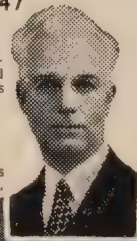
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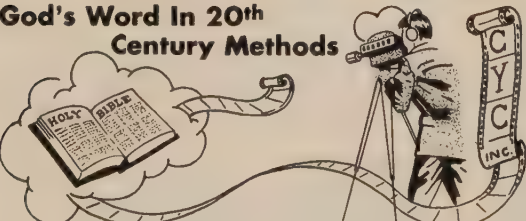
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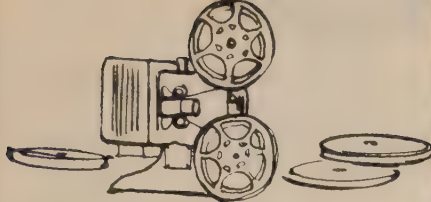
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GROVENOR RUST,
editor



BJU Releases First Production

THE entry of a Christian school into the field of motion picture production is as unusual as the school that has made this move. Under the name Unusual Films, Inc., Bob Jones University has entered the realm of Christian films. Its first release is an interesting film sermon, entitled *Light of the World*. In a sincere, warm-hearted manner, Dr. Bob Jones, Sr., presents the sermon on Christ as the Light which illuminates the human soul.

The thing that makes this film sermon unusual is the way its director uses the "flash-back" technique to bring to life illustrations used by Dr. Jones. These stories are, for the most part, well-acted and skillfully photographed. They are typical sermon illustrations, but realistic, vicarious experiences in the screen re-enactments which compose most of this thirty-minute film. Although some of the scenes have the air of a college dramatic production about them, they otherwise are above serious criticism on points of technical and artistic qualities. On the whole, the sound track for this film is of good quality, since in only a few scenes do we notice hollow roominess in the dialogue.

This excellent evangelistic film should have wide usage in a very fruitful manner. We recommend it for those of you who want a well-made film which "pulls no punches" on the matter of sin and salvation. It is especially suited to the mobile type of Christian film ministry, which reaches rural areas and industrial centers. For information write Unusual Films, Inc., at Bob Jones University.

■ Concordia's Audio-Visual Aids Service in St. Louis has released two more color filmstrips which should be well-received by those interested in these excellent teaching aids. One of them is entitled *Creation*; the other, *Story of Pentecost*. The former is a well-done pictorial series presenting the creation record directly from Scripture. The very appealing art work will help the church school teacher get across some idea of the beauty of God's original creation. This strip has a total of twenty-seven picture frames.

The second strip, twenty-six frames in length, will help tell the story of Pentecost to Sunday school scholars. Its lead text is Ezekiel 36: 27. Both of these fine slide-films are non-denominational in content.

■ From Irwin Moon's Moody Bible Institute film production unit comes the finest color-sound motion picture on foreign missions I have had the opportunity of viewing. *To Every Creature*, in almost every one of its forty-five minutes, presents a powerful missions challenge to those who come under its spell. Superbly photographed in and over Mexico and Peru, it astounds with its stark reality.

Filming begins in the thin air of the 17,000 foot summit of the Andes and travels down into the "green hell" of the jun-

gle, a tangled, twisted intermingling of religious debauchery. W. Cameron Townsend, narrating some of the thrilling footage, tells of missionaries who have faced demon-inspired orgies of vile pagan ritual together with almost impossible situations of living and travel.

Several sequences let us see the marvelous work being accomplished by the Missionary Aviation Fellowship in its important transport mission through hard places. We also are shown a radio communications network in action. With it, a white man can carry the Word into places formerly out of reach because of lack of communication facilities necessary to physical safety and well being.

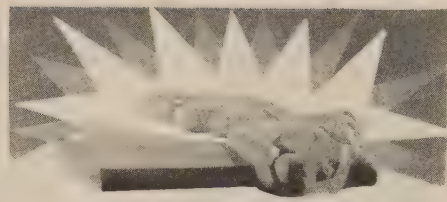
One cannot see this film without being moved to admire these missionaries for their courage and faith. And I believe it will provide an infinitely greater effect on any thinking Christian. I suggest you make arrangements with Moody Bible Institute very soon for a showing of *To Every Creature* in your organization. And for tips on how to use this film, watch for my article in next month's "Church and Sunday School Management" section.

■ While we are talking about filmstrips, I would like to tell you about the excellent Projected Bible Series on the Old Testament, produced by Visual Education Limited of London, England. We looked through a set of twelve strips, beginning with Noah and concluding with a study of Daniel. These color filmstrips are without any sort of printed comment on the screen, thus making their use very flexible. However, each is accompanied by a study guide which uses Scripture quotes to describe each frame. All are about thirty-five frames in length. The titles previewed are:

Noah—Preacher of Righteousness
Abraham—Founder of the Hebrew Nation
Abraham—Friend of God
Story of Joseph (Two Parts)
Story of Moses (Two Parts)
Story of Joshua
Story of Gideon
Story of Ruth
Story of Daniel (Two Parts)

These, and others in the Projected Bible Series, can be obtained from Society for Visual Education, Inc., Chicago, Illinois.

■ One of the most interesting films dealing with historical material is a new release entitled *Fire Upon the Earth*. This twenty-seven minute color-sound film presents an excellent review of church history. Using the newly introduced technique of symbolic



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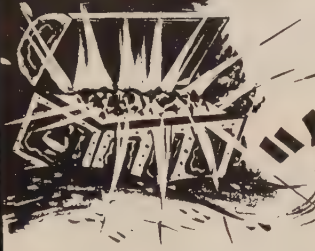
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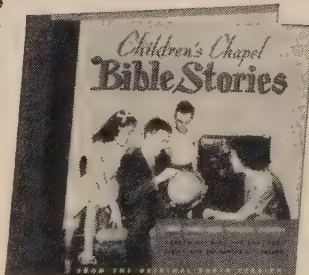
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art, it tells the story pictorially, supported by a fine musical score and the Westminster Choir.

The film, a project of Westminster Press, is based on Norman F. Langford's book by the same title. Its purpose in production was to provide churches, seminaries and schools with an aid to the study of our Christian heritage. There is no denominational emphasis in the treatment.

The film, which is quite comprehensive, begins with Christ and His purpose in founding His Church. Moving along, it includes Paul's work, tells of Constantine, the Council of Nicea, Augustine, development of the mass by the Roman church, Charles Martel, Charlemagne, the feudal crusades and the inquisition. Developments of the Gothic era and universities bring us to the Protestant Reformation and the work of Luther, Calvin, Tyndal, John Knox, Wesley and the Moravians. The great period of mission activity is exemplified in such men as Paton, Moffat and Livingstone. Present-day questions dealing with the future of the church are answered in a statement drawn from Matthew 28: 16-20 to the effect that its future lies in its ministry. We have needed a film of this caliber for a long time.

Even though it employs no live acting, it will hold audience attention easily because of lively pacing, alert narration and excellent musical score. It is strongly recommended for use with young people's groups, Christian cinema programs, formal instruction and other church functions where an authentic presentation of church history will fit into the meeting theme. Distribution of this film is through Presbyterian education agencies or the Religious Film Association film depositories in many larger cities. **END**

EVACUATION

(Continued from page 24)

when older members of the family feel they cannot leave on such an uncertain journey and beg other members to go on to safety, letting them remain in the ancestral home. Many fine Christian families have thus been broken, never hearing from one another again. Sometimes younger members feel they cannot leave their parents or grandparents at home without care, so they elect to stay behind. This frequently causes bitter misunderstanding and taunts of disloyalty by classmates, close friends and relatives. It is a time of heartbreak!

One woman, who had trekked from Central China to Shanghai, came to us in search of work. Her husband had been a well-to-do merchant until a bomb made a yawning pit of what had been their store. Then they rolled together what few things would fit inside their bedroll and started out, going first by river steamer to Hankow, then walking south. The old grandmother contracted pneumonia, for each morning they wrapped up their bedroll, wet from dew on the grass by the roadside, and she slept in it, wet, night after night. They

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buried her along the road. A short time later the husband was killed by flying shrapnel in an air raid. The mother and daughter finally arrived in Shanghai.

Many families trekked across China to Chungking. Sometimes one of their members would contract sickness and die en route. Always there was the fear of not being able to keep ahead of the Japanese army.

One pastor and his family were hurrying along the road with hundreds of other refugees. They were so worn and tired that it was hard to go on, but the Japanese were close behind and they dared not stop. Always, stories of ruthless murder spurred them on.

The children could not go fast, either. They all were trudging along the road when someone brought news of a Japanese movement to cut diagonally to the next big town, leaving them between two groups of soldiers.

Terror seized them. Across the little hill they saw a farmhouse. They reasoned that if they could leave the two older children with the farmer, they could take the three younger ones with them. In this way, they all might have a chance to survive. So the mother strapped the baby to her back and carried another in her arms. The father carried the third child and the fewest belongings possible. The farmer and his wife were willing to take the two older children, so they hurried on to make the next town before being cut off.

Innumerable river and ocean-going boats capsized because all the passengers rushed to one side when they were being strafed at low level. In many other cases, the boats were hit and sunk. Of course, folks at home seldom heard the fate of their loved ones. They only knew that letters ceased coming.

For months, often for long years, displaced persons have trekked wearily from one place to another—always farther into the hinterland. Many settled

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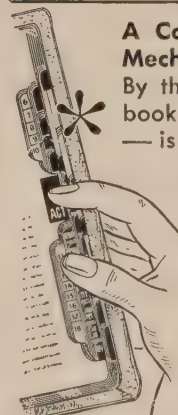
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in remote villages in the mountains where there seemed less likelihood of the enemy coming. Some of these were Christians, who established Christian groups wherever they went.

One woman, who had lived in a large Central China city, pushed into a village in South China where there wasn't a single Christian. She had a contagious personality and great love for her Lord and fellow men. So she called on the women of the village and invited them to the small place she had rented for hymn-singing and Bible study.

Soon the wife of the man in charge of the opium den in that village became interested. One day, along with twenty other women, she accepted the Lord as Savior. Her husband threatened to beat her if she went to worship. Her reply was, "Would you rather have me be a loving, helpful wife and have the respect of the villagers or go back into the old ways of railing and fighting?"

He gave his consent to her new-found faith on the condition that she never try to get him to become a Christian. But the change in the lives of so many women of that small place was irresistible. He became a Christian, destroyed the opium pipes and got rid of the drug. Then he gave his old opium den to be used as the "Gospel Hall," a place that has become one of the most virile indigenous churches of the whole section.

Of all the tragic scenes we witnessed in those soul-writhing days, the one that most nearly broke our hearts was the sight of father and mother sitting on the bridge of our little town trying to sell their two children. They had come from a northern province; their money was gone. So, with tears streaming down their cheeks, they sat on the rail, boy on one side and girl on the other, heads sagging and eyes averted, begging someone to buy their children. By this, they hoped their children might at least be given food and kept alive.

Well, I remember June, 1944. We had packed for evacuation four times, each year making a list of necessities which shrank with each succeeding year. But always the Japanese foraged the rich crop in the northern sector of the province, then retreated.

This spring American intelligence officers had warned several times that someday we would go to the bomb cellar during an air raid, see parachutes blossoming out instead of bombs dropping from the bomb bays and be caught. And the State Department representative had called my husband to warn him that our section would be the next point of attack.

So we began listing our necessities again, thinking we would have several days to prepare. But the next afternoon, a railway official came to warn us they

were cutting the rail line the following day. He had already sent his wife and family out into the country.

We had known for four years that evacuation might take place at any time. But the moment when one of the children was running a 105° temperature with an attack of malaria did not seem a psychological time to have the ax fall.

We put the sick child into a bedroom so that she would not realize what was happening. Then the women began coming to plan for their work in the church. I saw Bill for only a few minutes until the next day. All night he worked with the evangelists and school principal, planning how patients and medicine, students and school equipment could best be evacuated to the mountains. They finally managed in carts.

Definition of a Real Man

One who has felt confidence, but does not show it.
One who can be courteous in the face of discourtesy.
One who keeps his word, his temper and his friends.
One who wins respect by being respectable and respectful.
One who understands people and can make himself understood by people.
One who has a steady eye, a steady nerve, a steady countenance and steady habits.
One who is silent when he has nothing to say.—*Good Tidings*

We sold and gave away as many of our own things as possible, turning the money over to the pastor and church. For we realized that once behind the lines, it would be difficult to get any funds back to them. During the night, by the sputtering camphor oil lamp, again I tried to figure out which of our possessions should go to make up the allotted thirty-three pounds.

A sheet was heavy, but it would be protection against some of our infinitesimal friends should we have to sleep along the road en route. Clothes hardly seemed worth using up on our precious baggage allowance. And what a shame to leave behind the lovely tea set we had managed to match over a period of years. We felt like the man on a torpedoed ship, who appeared on deck to get into the life boat with a guitar in his arms!

The rail line was not out until the second day, so we had one day of grace. In that time, we received permission from our mission board to stay on and work with the 14th Air Force. That gave more shape to our future. We would go to the large army base in another province and open a hospitality house. Bill already was working part time as a civilian chaplain with the army. We thought our piano, rugs and good furniture would make it more homelike for the soldiers. So we crated and took them to the railway station to be shipped. They were never heard of from that day to this.

Everything else we left in our home. It was burned by the Japanese the day

before they left at the end of the war.

We were on the 6 A.M. train when it pulled out at 4 P.M. the next afternoon. We had declared we would never again leave our Chinese friends behind in the path of a ruthless army to face things alone—but we did, with more heartbreak than before.

At 8 P.M. we realized we had run into an air raid without warning. We stopped suddenly in a cut in the hills, the sky around us filled with ack-ack. There we sat until dawn the next morning, taking turns keeping mosquitoes off the children so they wouldn't come down with malaria. The sick child was stretched out on the seat. Her temperature was still the same. But we were thankful not to be crowded into a freight as were so many of our friends.

An army sergeant rescued us the next morning, and we were taken to the mission compound where we could put our sick child to bed. We stayed there for three days, then the provincial capital fell, and the army said we must move on. We did—to the end of the Hump. There generous friends crowded us into their already overcrowded home until we could find a place to have open house for American soldiers. That was our third evacuation.

Evacuation in Korea, as helpless, innocent, God-fearing civilians tried to flee from onrushing Communists, is another tale of terror and suffering. Among Presbyterians alone, 10,000 Christians, conservatively speaking, were massacred in and around Seoul. No wonder everyone tried to escape!

Harold Voelkel, a missionary-chaplain, wrote of the evacuation of Ham Hung and its nearby port of Hung Nam in mid-December. The decision to evacuate was common knowledge soon after orders were issued. When soldiers began leaving, the civilian trek started—each mother carrying as much household equipment on her head as possible. This raised a grave problem for the army, as it was impossible to move heavy equipment along such crowded roads. Finally M.P.'s had to be stationed along the road to turn back the people.

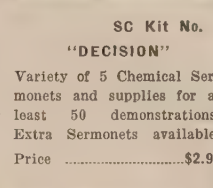
One Christian group, thus caught, pleaded that their being Christians would make them the first target of Communism. So the army furnished trucks to carry them to port, and the

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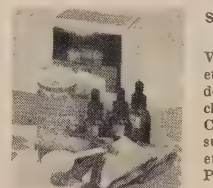
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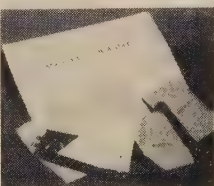
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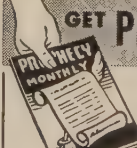
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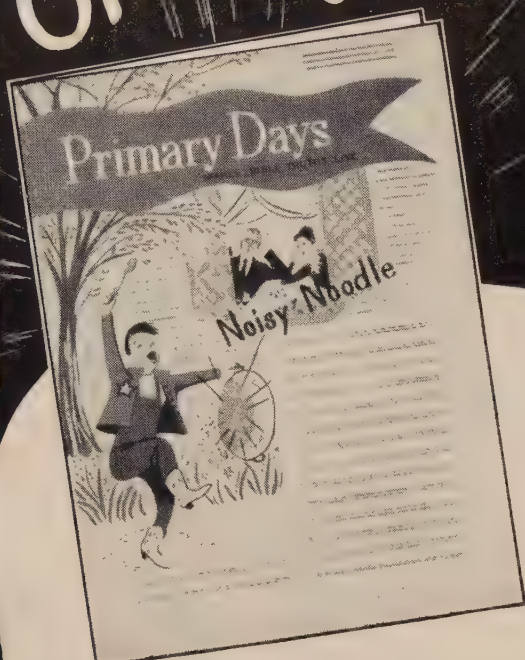
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chaplain drove to Ham Hung to tell Christians to travel along back roads. Then he went back to headquarters to intercede for those desperate people.

Nothing could be done. Time was running out. Much of the population already had been loaded on ships, and the general had issued orders that no Korean would be allowed to travel to the port who had not already arranged transportation.

But when everything seemed hopeless, a Christian doctor, who previously had worked in Severance hospital and now was with the army, shouted, "The Lord has answered our prayers!"

The Chief of Staff finally had granted him a special train for 3,000 refugees, with space reserved for 1,000 Christians. So the doctor, a local Christian and the chaplain dashed back to Ham Hung to round up the Christians.

First they got permission to search the prison, lest some Christian had been arrested mistakenly for infiltrating Communists, who often camouflaged in Korean civilian clothing. As they flashed lights in the prisoners' faces, and recognized various fellow-believers, the two Korean Christians and the chaplain were nearly overcome with joy. The thirty they found were sent home with instructions to round up their families and meet in church an hour and a half later.

When they drove up to one small Holiness church, they found the whole group on their knees in prayer, Bibles open before them. Since there was no way of escape, they had decided to gather together in God's presence and wait for the Reds to fall upon them.

The officer in charge had had a missionary sister martyred in Africa the year before. So, sympathetically, he issued an order that no one was to be fired upon until after eight o'clock, when all Christians were due in church. Although tickets had been issued to each man, woman and child among the 1,000, the man in charge of selecting the other 2,000 had broadcast news of the special train. 10,000 came! After a riot squad had re-established order, the 3,000 were safely transported to port and crowded on L.S.T.'s.

Chaplain Voelkel wrote of having seen 5,000 people jammed on one boat, with women and babies on the open decks. He felt it would be a miracle if many of them were not swept overboard.

There is no solution for alleviating the phenomenon of evacuation. But along with other emotions it stirs within us is one of hope. It makes us realize that we are drawing near the Dawn.

This world is not our home. Neither are we refugees, going we know not where. We are pilgrims, looking up expectantly. For the sky already is growing light in its announcement of the New Day.

END



Church and Sunday School MANAGEMENT



LAVONE BERTHEL, editor



All Aboard the Contest Train

C&L RAILROAD

ALL OVER America next month, Sunday schools will be launching the fourth annual CHRISTIAN LIFE attendance contest. Some have enjoyed phenomenal growth as a result of participation in the three previous contests. Others will be participating for the first time. But all have discovered that nation-wide competition with schools of like faith contributes immeasurably to successful, growing schools.

Of course, every school entered wants to win one of the valuable prizes listed in the colored insert. And that's where we can help you! For once again, CHRISTIAN LIFE has worked out a sample contest geared to the interests of today's youth.

The motif is a railroad, the slogan, "All Aboard the Contest Train, C&L Railroad." Here's how it works:

A contest train, consisting of as many cars as there are departments in your Sunday school, is set up at the front of the auditorium. Of course, if your school is small (Class D or E), you may wish to designate each class as a car in the train. Or you may segregate the pupils by age or sex, to increase or diminish the number of cars according to needs of your group.

The distance your train covers during the contest period represents attendance increase during the six weeks, new pupils being numbered in terms of miles. For example, if your attendance on the Sunday before the contest is 150 and you wish to increase another 150, the train must cover 150 miles in six weeks, or an average of twenty-five per week. (Of course, your percentage of increase during the contest will be based on average attendance during the preceding year. See complete rules in colored insert.) Each Sunday, increase is determined by actual new attendants. If your school gains forty new pupils the first week, the train advances forty miles. The next week, those forty return, plus thirty-five more, bringing the attendance to 225 pupils and advancing the train another thirty-five miles.

But suppose ten of the total number present the first week fail to return on the second Sunday. In that case, the train is back-tracked one mile for each absent pupil. So instead of the contest train advancing seventy-five miles in two weeks, it only gains sixty-five. Thus, consistent attendance becomes indispensable to the advance of your contest train.

To further encourage cooperation of members, every department or class is given a designated distance to cover each week, based on previous attendance and ability to expand. For example, our hypothetical

school is shooting for an increase of 150 members, or twenty-five per week. Pro-rating this gain, the weekly goal for Adults may be set at three new pupils, Seniors, four, Intermediates, four, Juniors, five, Primaries, four, Beginners, three, Nursery, two.

To add interest and a spirit of competition to contest efforts, any department not reaching or exceeding its goal is side-tracked by the control tower until it manages to gain its quota. On that week, it again joins the contest train as the caboose—a very inferior position on the C&L Railroad!

All the thrill of railroading can be utilized in this sample contest. The train for the front of the auditorium can be con-

To Help You Win . . .

Complete Sunday school contest
on this page
Tested contest tips
in this section
Complete rules and awards
in colored insert

structed from miniature railroads owned by some of your Sunday school pupils. Or you may wish to enlist the aid of capable men in the church to build a larger train.

Let each Sunday during the contest represent a town in the area surrounding your city. To reach it, your school will have to add the required number of pupils. For example, if your church is located in Chicago, the contest route may be mapped out as follows: Evanston, Winnetka, Racine, Zion, Fort Sheridan, Milwaukee. Identify

the miniature stations to add local color.

Many other phases of railroading can be incorporated in your contest plans, such as tickets, railroad crossings, crossing signs, "whistle-stop" parades. In this issue and in October and November Church and Sunday School Management, you'll find articles on how to utilize the thrill of train travel for making attendance figures soar. Watch for them; use them.

END

Contest Idea!

Streetcar Singspiration

by Clarence D. Anderson

TO MAKE a success of contest efforts, you've got two jobs ahead of you. One is to keep members and visitors in your Sunday school interested and coming back for more. The other is to attract attention of townsfolk to your school and its contest efforts.

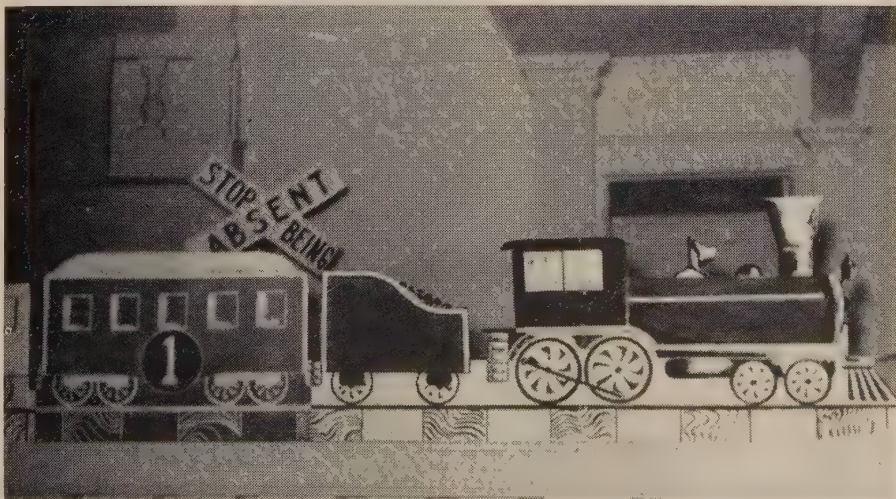
Not long ago, a church in downtown Los Angeles hit on a novel idea that can accomplish both of these objectives for you. Eighty of their young people went through the streets of the city on a "Streetcar Singspiration."

Two reporters spent three hours with the group as it made its way through the business area and on to other parts of the city. The Los Angeles Times, which has approximately one-half million subscribers, gave nearly an entire page to publicize the singspiration.

The chairman of the group chartered the car and planned the tour. A huge sign labeled it "Streetcar Salvation." Other signs identified the group and quoted appropriate Scripture.

(Continued on page 86)

Bethel Sunday School, Lodi, California, enjoyed its railroad contest last year.



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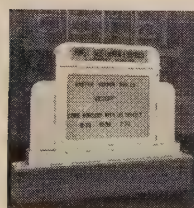
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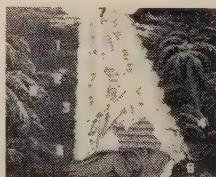
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A Real Treasure Hunt

by Hilda I. Copley

ANY alert Sunday school knows that new pupils don't come in without lots of effort on the part of members. But it often is hard to interest pupils in a visitation program and equally hard to convince them that the only way to win new members is by being friendly to visitors.

A plan that worked well in our group entailed a great deal of work for the committee but paid off in final results.

Through a survey made by the Sunday school, we learned that many in our community were still unchurched. Though they had been visited by adults, the pupils were reluctant to invite them to Sunday school.

So a visitation committee drew up plans, pledging themselves to secrecy. First they contacted a number of likely prospects and explained their idea. Those contacted promised to be at home on the night they were selected for visitation. Then the group chosen to do the calling was invited to a very special treasure hunt.

The usual envelopes containing directions were made up with concealed clues. If your town is large, you may need to map the route with the aid of a directory to make sure each team will have the same number of blocks to cover. Prospects should be within walking distance of the party, unless each team has a car. Those living closest may be reached indirectly so that no team will be given unfair advantage.

During the afternoon before the party, the committee went over each route, posting the symbols (high on trees or telephone poles away from curious children) to be picked up by the teams. Then they sealed the envelopes, placing them within each other, ready to be given out that night.

When everyone had arrived at the party, the group was divided into teams. Each team was instructed to open the first envelope, carefully following directions. The notes instructed each team to go a designated number of blocks, find the symbol, take it down and then open the next envelope. They repeated the procedure until all envelopes had been opened.

The next to the last envelope led to the house of the prospect. The final envelope directed them to go into the house to ask for Mary or John Prospect and invite him to return to the party. He was the treasure. The team returning first with the "treasure" won the hunt.

Of course, refreshments and games were served after the guests had been introduced and made to feel welcome.

Emphasize the contest when you invite the guests to come to Sunday school during closing devotion. By this time, the ice should have been broken sufficiently so that the group will second your invitation.

This party, carried out in the right spirit, is bound to net your school several new members while it provides a good time. And during the Sunday school contest, when you're trying to reach them in every way possible, that combination should prove worthwhile.

END

For Worthwhile Contest Results . . .

ORGANIZE A

Pick-Up Brigade

by Doris Louise Seger

NOW that your school's getting ready to enter the CHRISTIAN LIFE attendance contest, some of the workers may be saying, "Why doesn't our church buy a bus?"

Yes, a bus is handy for transporting children to Sunday school. But if your budget won't permit the purchase, organize a pick-up brigade. For when the pastor of a thriving midwestern church was asked why his school didn't invest in a bus, he answered, "I'd rather have fifty drivers picking up boys and girls on Sunday morning and receiving fifty blessings than have one man driving one bus and receiving all the blessing."

Through the years, this church has increased its Sunday school from one hundred members to nearly a thousand. And much of the credit for this increase goes to their pick-up brigade.

Many people in your church may be anxious to work for the Lord, but feel they cannot teach a Sunday school class, have no talent for singing and can't even pray in public. But they can drive a car. That car, if dedicated to the service of the Lord, will accomplish great things for God.

Lee Anne was one of a family of three children who attended Sunday school via the pick-up brigade. Recently she was killed in an auto accident, and the heart-broken mother could speak of nothing but the faithfulness of that driver and the interest she had shown the family.

"She would come right in and help me when I was late getting the children ready," the mother said. "I'll never forget her."

During this period all three of the children received the Lord Jesus as their Savior. Surely this driver will be rewarded as greatly as the Sunday school teacher who was the actual instrument in their salvation.

But sometimes the driver himself has the privilege of leading boys and girls to Christ. One man, who packs as many as twenty children in his car, stopped to let out the last of his load.

"Jim," he said, "I've been picking you up now for quite awhile. I'm wondering, have you given your heart to Jesus?"

Nine-year-old Jim looked solemn. "No," he said, "I haven't. But I'd like to."

Right there in the car they bowed their heads, and Jim became a new creature in Christ. His readiness to accept the Savior proved the worth of the effort made to provide him with a ride.

Another woman had the experience of leading a ten-year-old blind girl to the Lord. Upon arriving home one Sunday morning the girl turned to her driver and said, "Mrs. Smith, I don't believe I'm saved." That young girl, deprived of earthly sight, now sees the glory and splendor of the Lord Jesus through spiritual eyes—a direct consequence of the pick-up brigade.

As in the case of any work, however, it isn't all glory. For instance, one driver stopped at eleven homes, honking the horn at each one without result. She came back to the church with an empty car and a discouraged heart (it was 4th of July Sunday).

On a particularly muddy morning, one young driver was warned by her pastor that she had better not try to get her load of children out in the country. Some of the parents even called to warn her about the mud. But, thinking of the boys and girls who would be disappointed if she didn't come, she said, "I think the Lord will see me through."

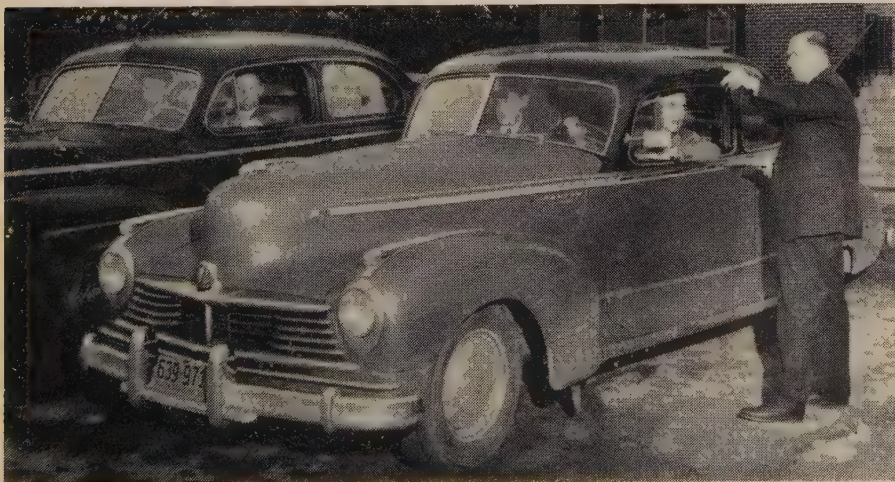
Soon she found herself up to the hubcaps in yellow mud. Strangely enough, however, a city-owned truck, equipped with chains, was parked a few feet from where she was mired.

"I don't know just why we were sitting out here. Just waiting for you to get stuck, I guess," said the truck driver, not knowing his part in divine providence.

But, you may ask, how shall we go about organizing a pick-up brigade in our church?

(Continued on page 86)

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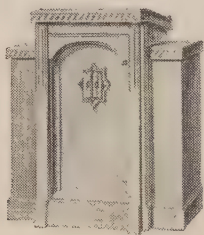
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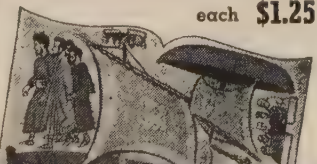
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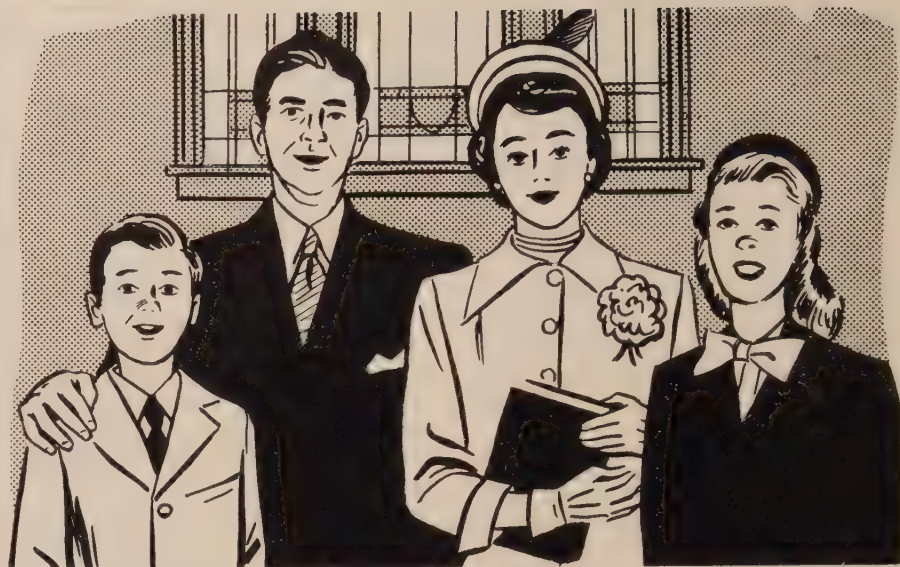
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KEEP

THE FAMILY SPIRIT

by Eunice Fischer Sunday School Consultant, Scripture Press

YEARs ago in Sunday school there was little grading emphasis but a strong family spirit. Today the pendulum has swung the other way. We have strong grading emphasis but little family spirit.

But both are needed for strong schools. And now that schools are tracking down new ways to increase attendance during the CHRISTIAN LIFE contest, we should re-emphasize the family unit in Sunday school. Here are ways this can be done:

1. *Avoid an overbalanced juvenile emphasis.* Children are important. But if you gear your school predominantly for children, you won't get the whole family.

2. *Provide a room for babies.* Many young married couples stay home from Sunday school and church when their babies are small. About the time the baby is old enough to be brought more easily, another baby has arrived in the home, and they continue to stay home. So to keep them in Sunday school, fix up a baby room, keep it clean and provide a competent supervisor and assistants.

3. *Go after the men.* Sunday school needs a stronger masculine influence. Station men at the door to welcome all newcomers. Build the men's class. Encourage men to go out calling in the evening when fathers of the family are likely to be home. If you interest the fathers, you're almost sure of getting the mothers and children.

4. *Canvass families of the neighborhood.* Schedule a visitation project that will take you into the homes of your community. Callers should make out cards for each individual in the family, giving those cards to departmental leaders for follow-up.

5. *Print a special publicity piece.* Design a small four-page printed leaflet listing Sunday school and church activities. Distribute this as a family piece.

6. *Schedule an annual Family Day.* On that day, recognize families having all members present in Sunday school. Choose an

outstanding Christian family to stand in the corridor, welcoming folk as they enter. Pin on special buttons or tags. In the morning church service, the pastor may present a plaque to the family having the largest number present in Sunday school and church. He may preach about the family, closing his message with the application that we are born into God's family by accepting His gift of salvation.

7. *Combine departments for Rally Day.* Bring the entire Sunday school together, if possible, for a good Rally Day program in the fall. Children of various departments may demonstrate of what they have learned. Teenagers may usher and provide special music. Adults can collect the offering and offer prayer.

8. *Give family emphasis to the Christmas program.* Christmas naturally is a family time. Capitalize on this by building your program around the Sunday school family. Children may present much of the program. A teenage choir may sing. If the program is in the evening, young girls will enjoy serving as hostesses in formal gowns.

9. *Have an annual Parent-Teacher Night.* Schedule an evening program for all pupils, parents, and workers. If your school is large, make these departmental affairs. (See article in December, 1950, issue of CHRISTIAN LIFE for full details.)

10. *Let the parents visit their children's departments.* It is best to schedule the visitation for one department at a time so that parents having more than one child can visit each child's department. Plan to honor each department once annually.

11. *Get leaders to set the example.* The pastor and superintendent set the pace. Then the deacons, trustees, elders, adult officers right on down to the janitor may bring their families to Sunday school with the assurance that a warm welcome and a godly influence await every member of the family—from baby to grandfather.

END

The Bible Comes to Life

by Jacqueline Lewis

PRIMARY children you bring in during CHRISTIAN LIFE contest often know little about the Bible. Their main interests, thanks to radio and television, are cowboy and adventure stories.

Yet the influence of stories from the Word of God is far more important to this age child than any entertainment, wholesome though it may be. Although it may take planning and ingenuity, Primary teachers can do much to give these stories color and interest.

When preparing a story, it is best to know it so well that you can answer any questions which arise. After the story lives for you, re-word it in simple language that meets the Primary level of comprehension. Use gestures freely; add voice changes to indicate each character. Illustrative materials, such as pictures and flannelgraph, also make the story seem more real.

To make the story even more vivid for the group, have them participate in its telling. For instance, children respond readily when you invite them to act out use of the slingshot and fall of the giant in the story of David and Goliath. This participation makes the story a favorite with them, overshadowing gun-slinging tactics of Hopalong.

Let the Primaries apply the story to their own lives, guiding their observations only when they get off the subject. As you tell the story of David and Goliath, stress the fact that David's reliance on God in small matters made it possible for him to trust God for killing the giant and becoming the leader of Israel. With this background, introduce a general discussion of how each of us can know God and talk to Him. Children's ideas about prayer and God's provision for them are expressed as they see in David a boy who succeeded because of a deeper source of strength. Of course, humorous and unusual ideas may be introduced, and the discussion is not theological.

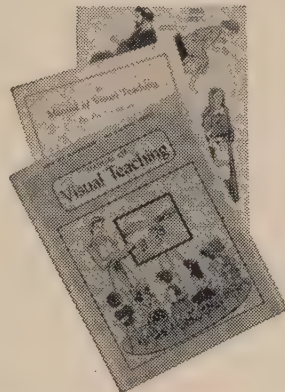
Acting out of Bible stories is an activity which can be used to advantage at least once a month. Simple stories, such as Peter walking on the sea to Jesus, provide much room for action. The boys will vie with each other for the chance to be Peter, who sinks when he takes his eyes off Christ. The others in the class can be the disciples who stay in the boat (made of chairs arranged in an oblong enclosure) and express various reactions to Peter's actions.

If the Bible story you tell can't be acted out, give the children opportunity to draw or model a figure representing one of the characters. These media give them a chance to express on paper or in clay the story as they visualize it. Discuss their impressions during this craft period without attempting to channel reactions into any pattern.

Bible characters can become so real to Primaries that they view them as old friends. If the stories are told interestingly and enthusiastically, response from the group will be equally enthusiastic and inspiring.

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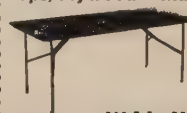
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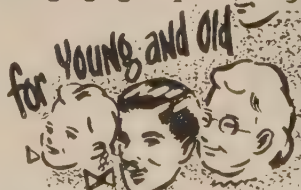


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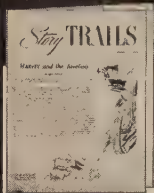
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85c

STANDARD PUBLISHING COMPANY
20 E. Central Parkway, Cincinnati 10, Ohio.

STREETCAR SING

(Continued from page 81)

The group sang "Christ Is the Answer," "Sweeter As the Years Roll By," "He Lives," etc., as the car rolled along, thus witnessing to the joy of Christian living at the same time as they publicized the church.

The chairman of the social committee provided for refreshments during a brief stop-over before the car turned around for its return journey.

To dress up the excursion, you could play up the contest theme on your chartered bus or streetcar. Signs reading "All Aboard the Contest Train: C & L Railroad," accompanied by the name of your Sunday school, would help enlist new members. You also may wish to dress up the car with a railroad motif.

Excursions such as this pleasantly accomplish your two-fold objective. Current members of the Sunday school enthusiastically rally to its support when they can enjoy Christian fellowship at the same time. And the publicity that's bound to result will pay off in enlarged schools. END



Chartered—for an evening of fun and song.

PICK-UP BRIGADE

(Continued from page 83)

It's very simple: Present the need for such a ministry to the people of your church, challenging them with the effectiveness of such a work. Then plan a meeting for all those interested. List names and addresses of prospective drivers for the church secretary or the one designated to head the group, and have him designate a territory for each driver.

There are many ways to let folks know they may have a ride to Bible school. The pastor can announce over the radio that anyone wishing a ride should call the church office. Sunday school teachers should make it known to their pupils that they don't need to walk to Sunday school. Church callers could inform prospects that the church will make it easy for them to attend by providing transportation.

Newspaper advertising helps, too. Inform the public at the bottom of your box ad that they can "Call 2-8574 for a ride." They will do it, and your Sunday school will grow.

Your car seat covers may wear out. "Gadgets" may mysteriously disappear from the dashboard. Even your patience may grow a little thin. But the dependable, tireless service of efficient drivers will result in increased Sunday schools, proving the worth of the pick-up brigade. END

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The Record Most Schools Fail To Keep

by **Loine C. Honderick**

THERE is a record of tragedy that very few Sunday schools keep. Usually, those who keep it are the largest in their denomination and are enjoying outstanding growth.

Four-, five- or six-point systems have their place. But if you make a survey of almost all record books and card systems, you will see that while they record individuals absent, they have no provision for the most important record—whether that absentee was contacted by the teacher, class group leader or member.

Years ago, Marion Lawrence stated that more scholars were lost to Sunday school because of failure to follow-up absentees than because of all other reasons combined.

for the whole year. Time required to pull from the file absentee record cards, which already contain all necessary information about the individual, is negligible compared with the time it would take to write the name, address, phone number and other data on a new list each Sunday.

To keep assignments intact, place the cards in an "assignment envelope" on which you record the number of contacts to be made by the class or group. Visitation assignments are best issued by an enrollment secretary, who records this information in a record book. As the cards are returned, each one is checked in the follow-up record book and returned to the files. This book may be used for individual classes, depart-

SUNDAY SCHOOL ABSENTEE VISITATION CARD

Please Visit: _____

Address: _____

Comments: _____

Teacher (or Group Leader) _____

RECORD OF ABSENCES AND VISITS

Date of Absence	No. Wks. Absent	Date of Visit	Report of Visit (See code on other side)	Visitor
--------------------	--------------------	------------------	---	---------

1. _____
2. _____
3. _____
4. _____

This still is true. Although about eighty per cent of church members come from Sunday school, this is only twenty per cent of the potentiality. Actually, about seventy-five per cent of our boys and sixty-five per cent of our girls drop out of Sunday school between the ages of thirteen and sixteen.

No department of the church is more able to keep children in the church than is the Sunday school. The best way to operate is to enlist youth to reach other young people, adults to reach adults. This combined effort provides constant adventure and reward for achievement.

Suitable cards are necessary for keeping this all-important record. Our school uses individual Sunday school absentee visitation cards, issued for each member. Whenever a member is absent, his card is pulled from a file and issued to the teacher or group leader for visitation. Each card has space to record twelve absences along with the result of each visit or other contact. Prospect cards have space for six follow-up records. Special cards for visitors have space for recording six visits. These cards are available from the Gospel Publishing House.

"Why not have just one card or sheet and list names of class absentees, prospective members and visitors of the previous week for the entire group?" you ask. The reason is logical: follow-up records for individuals would be scattered through fifty-two records

ments or the whole school, depending on the number enrolled in Sunday school. It also contains attendance and follow-up totals for the entire year, week by week.

Follow-up of visitors in Sunday school is, beyond doubt, the all-important key to growth. And for a successful program, individual records are indispensable. We suggest that you transfer information from visitor's attendance slip or offering envelope to the following three cards:

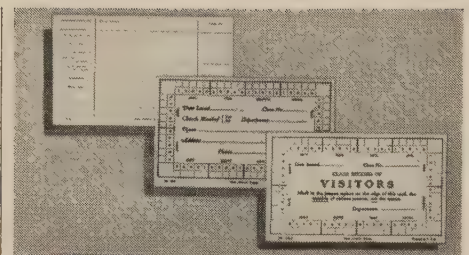
1. *Visitor's Classification Card*—to be sent to the general enrollment secretary for completion of the family record and a check on other prospects in the family.

2. *Visitor's Attendance Record*—to be kept with class records for recording additional visits until prospect is enrolled as a member.

3. *Special Visitation Card*—to be used in follow-up of each visitor who is a prospective member. This replaces the regular prospect card, if one has already been issued, and requests immediate follow-up.

Granted, individual follow-up records of absentees, visitors to Sunday school and prospects are not easy to organize and maintain. However, what has been accomplished by this means would fill many books with thrilling stories of success. By keeping such records, the black-and-white story of our endeavors, we will help fill our Sunday schools and churches.

END



Keep Records Accurate with the Up-To-Date Card Record System

SEE YOUR SCHOOL GROW! Chart your progress with the Up-To-Date Record System, a simple, all-inclusive, permanent record for church schools of any size. Furnishes a complete file of pertinent data on each teacher, pupil or visitor. Space for name, address and attendance. Easy to install; simple to use; inexpensive. Size, 5 x 3". Reduce secretarial effort with this efficient record system.

No. 10A. Register Card for Pupils (White)

BEGINNING FIRST SUNDAY IN OCTOBER

No. 11½A. Attendance Card—Scholars (Cherry)

No. 12½A. Attendance Card—Teachers (Green)

No. 13½A. Attendance Card—Visitors (Buff)

BEGINNING FIRST SUNDAY IN JANUARY

No. 11A. Attendance Card—Scholars (Red)

No. 12A. Attendance Card—Teachers (Green)

No. 13A. Attendance Card—Visitors (Fawn)

Any Card. Per 100 _____ **75c**

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Send today for FREE Samples of Name-Imprinted Christmas Cards and Feature Assortments on approval. Make big money the easy way for yourself, for your church or club group. Make this the happiest Christmas of your life with money earned the easy, dignified Friendship way. Mail coupon for samples TODAY!

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Spiritual Clinic

Dr. V. Raymond Edman, editor



YOUR Spiritual Clinic editor each month is Dr. V. Raymond Edman, well-known Christian leader. From his background as college president, pastor, missionary, teacher and author, he brings a wealth of practical experience in Christian living to CHRISTIAN LIFE readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ What would be your answer to a Christian who reads up on Yogi, hypnotism, spiritualism, sinless perfection, mesmerism and Swedenborg's theories to supplement Sunday sermons and daily devotions? She claims that the Bible and today's preachers don't supply her with enough spiritual food.

Her practice is the same as someone's adding whisky, wine, beer, vodka and gin to his diet because it seemed insufficient to him. Yogi, etc., is spiritual "alcohol," as dangerous to the soul as is real alcohol to the body. You will get the vitamins in good devotional books, commentaries, CHRISTIAN LIFE and the like.

■ Upon what basis do churches determine the day on which they observe the Lord's Supper?

From the New Testament record, and from early historical sources such as the letter of the younger Pliny, we know that apostolic Christians met on the first day of the week to observe the Lord's Supper. Whether to do so each Sunday or only occasionally is a matter of practice, not of scriptural precept, which is silent on the point.

■ My husband insists on watching baseball on television Sunday afternoons. I don't think this is any different than watching it at the local ball park. How can I make him understand my position in the matter?

The difference is merely geographic. Does one's spiritual conviction provide Sunday baseball? For my part, I think not. I do not believe scolding will help, but prayer and Christian consistency will.

■ What do you think about Christian girls wearing lipstick in moderation? Being a new Christian, I have many questions in my mind. I want to do what is right in the sight of the Lord.

Moderation should be the Christian's standard in matters like dress, appearance and eating. We should always be conservative and moderate, and therefore a consistent testimony to a critical world. Most Christian girls need no make-up at all; some may need a moderate amount. I do not believe the Lord wants us to be scarecrows, nor should we be worldlings. Cannot make-up, if needed, be used in such moderation as to be completely inconspicuous?

■ I need help on what to give and how much time to use in the devotional period of our Monday night Bible class. I don't,

perhaps, understand what "devotions" should be. We have a teacher of the class, but devotions fall to the members.

Devotions before a class should be brief: pointed, pithy, practical, prepared in prayer. Devotions should sound a spiritual keynote, not be a sermon or lesson. A brief, well-chosen Scripture, an illustration pointed to the text and a word of application should be enough. Devotions constitute a spiritual appetizer. If long, rambling and ill-prepared, they can be a barbiturate.

■ I have always been taught, and believe in, eternal punishment, but Romans 6:23 states "the wages of sin is death," and John 3:16 says "perish," which means death. How can one die and still have eternal punishment?

Death is not cessation of being or existence. Rather, it is change from one's present state. The Scriptures declare the unsaved dead to be conscious, and in remorse, before they are cast into the "lake of fire," which is the "second death." Compare Rev. 20:14 with Matt. 25:46.

■ Should I indulge in smoking, drinking, swearing, mixed bathing, movies, dancing, card playing, dating girls, eating to excess at church outings, buying luxuries on Sunday, and chewing gum in church?

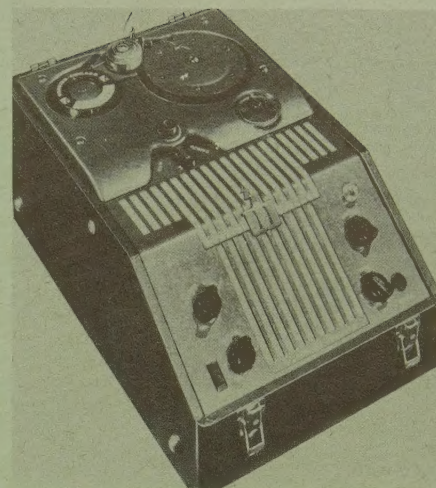
Swearing is forbidden in the Bible ("Thou shalt not take the name of the Lord thy God in vain"); smoking, drinking, movies, dancing, card playing are regarded as "worldly" by most Christians and non-Christians; eating to excess anywhere is a sin against the body; buying luxuries on Sunday is not in keeping with the Lord's day; chewing gum is vulgar anywhere; dating girls is a normal and wholesome human relationship.

■ Can a saved person become demon possessed? Is there any infallible Scripture by which one may recognize demon possession and power?

It is rather generally held that a child of God can be *oppressed* rather than *possessed* by evil spirit, but my observation has proved that supposition to be an error. I have known some of God's dear children, possessed by evil spirits, who have been wonderfully delivered. The acid test to identify demon possession is the name of the Lord Jesus. I Corinthians 12:3 declares: "No man can say that Jesus is the Lord, but by the Holy Ghost." Upon insisting that the suspected individual say "Lord Jesus," you will quickly learn to recognize the personality of the evil spirit, if there is one present. He will never say "Lord Jesus."

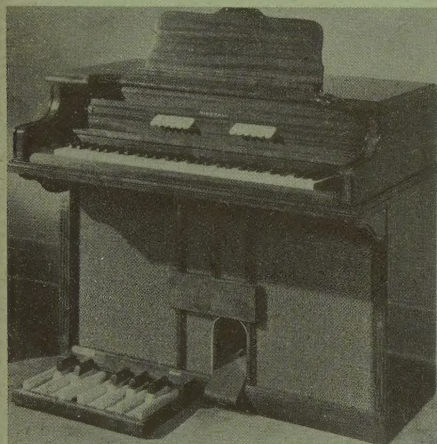


BUYERS GUIDE



Electronic Organ

Whether it be for music for church, chapel, school or home enjoyment, the Minshall Organ answers rigid standards of quality and perfection of tone. This entirely new organ employs a master oscillator fre-



For further information on electronic organs, check item 989-A listed on next page.

quency divider principle of tone generation. From standard electronic tubes come these tones—the beauty of the cello, brilliance of violins, clearness of the horn and grandeur of the diapason. All these and many more, from an instrument smaller than a piano!

In the new single manual Model H. Minshall Organ, a full octave of pedal bass notes provides a pleasing balance of bass tone. Thus both hands are freed for accompaniment and melody playing on the manual. The rapid response to a light touch facilitates greater versatility and ease of playing. The organ stop tablets, each with its specific name, are within easy reach, directly above the playing keys. The organist can instantly vary the voices and tones of music while playing.

For added power and range of coverage, one or more of the C-20 Booster tone cabinets can be easily connected to the organ. The C-20 tone cabinet, with its built-in amplifier and speaker, will disperse and distribute the organ tones through the church or auditorium.

Minshall-Estey Organ, Inc., of Brattleboro, Vermont, will be happy to furnish

For further information on portable wire recorders, check item 989-B on next page.

further information on this single manual organ or on two-manual larger organs for church, school or home. Simply check item 989-A on the next page, and your query will be forwarded to the manufacturer.

Portable Wire Recorder

A new recorder which offers unusual features in electronic memory has just been presented by Webster-Chicago Corporation of Chicago, Illinois.

One of the features which assures every user he can look forward to much valuable service and help from this recorder is the fact that it is portable, with a carrying

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Place a check mark alongside products and services advertised in this issue on which you want more specific information.

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- ☐ 3rd—John Barbee
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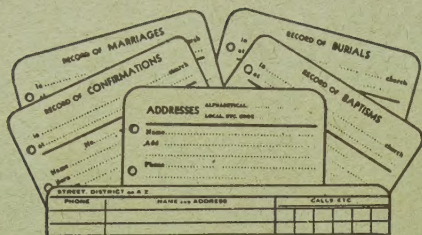
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Your Office: church.....school.....other.....

Address..... City..... State.....

Tear Out This Coupon -- Mail Today to

CHRISTIAN LIFE MAGAZINE - 434 S. Wabash Ave., Chicago 5



For further information on loose leaf notebooks, check item No. 989-C listed below.

weight of only 30 pounds. The case is of sturdy wood with attractive burgundy leath-erette covering. The case has a space com-partment for microphone and power cord, with arbors for six spools of wire.

The amplifier with five tubes, including rectifier, has a circuit ingeniously designed for high fidelity, low distortion and faith-ful reproduction. The microphone assures a variety of uses for this recorder because it may be held in hand, suspended or placed on table or floor. The speaker, enclosed and dustproof, is treated for increased bass frequency response. Because of the auto-matic stops, the motor and amplifier shut off in either direction.

Of decided advantage is the elapsed time indicator feature, which shows total time elapsed for any section of a recording. Choir directors will find this feature especially valuable. The removable take-up drum per-mits hour after hour of recording or play back.

These and other features of this portable, low-cost wire recorder make this "288" Webster-Chicago product a real aid in the

work of any church, pastor, evangelist or office. It can bring much pleasure to any home where a recorder is used.

Pocket Loose Leaf Notebook

Notebooks are commonly used by a good many people during these fast-moving days, but so often one notebook is not adequate or satisfactory to meet the many needs of busy pastors, businessmen and students.

The Donald F. Rossin Company of Min-neapolis, Minnesota, has designed a pocket-size, loose-leaf notebook complete with binder, front envelope, A-Z 12-division insert-able index, plain and ruled sheets, plain envelope for loose items, a year's supply of appointments, a small supply of diary, bap-tism, confirmation, wedding, burial, finance sheets for various accounts, auxiliary sheets, etc. These sheets are "universal" punched and can be slipped into any binder.

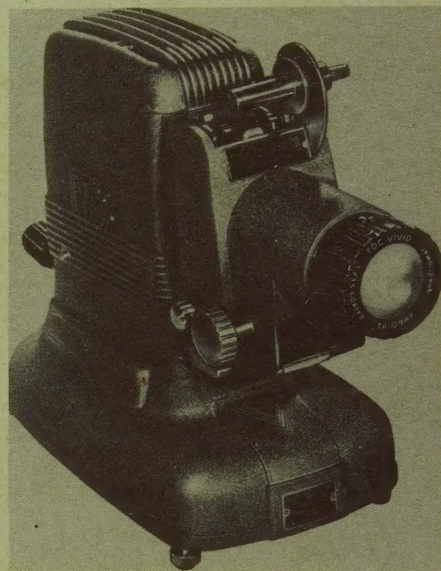
"Rodex" notebooks are available in differ-ent grade binders. Because of the fifty dif-ferent kinds of sheets available, a person can make up his own special systems by ordering binders and sheets needed.

Three Dimension Projector

Three Dimension Company has just an-nounced a new line of filmstrip projectors and filmstrip heads for three dimension slide projectors. Advanced-type optics introduced in the newest model slide projectors are used in the filmstrip line for maximum bril-liance and coolness of operation. Glass pres-sure plates are employed, with a newly devel-oped film advance claimed to provide excep-tional operating ease. Film life is prolonged by eliminating the causes of film damage.

The all-purpose model in the Three Di-mension Company line handles single-frame and double-frame filmstrips and 2" x 2" slides. They are equipped with the new 5" f/3.5 Trionar coated anastigmat lens, and include a manual slide changer of the self-centering type. This model is illustrated above.

A combination filmstrip head, making these all-purpose features available for de-luxe and professional slide projectors as well, increases the usability of these machines.



For further information on three dimension projectors, check No. 989-D listed below.

- ☐ 962-2 Book on Mod. Thought
- ☐ 962-3 Church Hymnal

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